

AN
ELEGANT
And Learned
DISCOURSE
OF THE
Light of Nature,
With severall other
TREATISES.

Viz. { *The Schisme.* } *Mount Ebal*
 { *The Act of Oblivion.* } *The White Stone.*
 { *The Childs Returne.* } *Spiritual Opicks.*
 { *The Panting Soul.* } *The Worth of Souls.*

By Nathanael Culverwel, Master of Arts, and lately Fellow
of Emanuel Colledge in Cambridge.

OXFORD,

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f-9^{sc}



To the Reverend, and Learned
ANTHONY TUCKNEY,
D. D. Master of *Emmanuel College*
IN
CAMBRIDGE,
And to the *Fellows* of that Religious, and
happy Foundation.

Honoured Sirs.

THE many *Testimonies* of Your *real af-*
fection towards this *pious* and *learn-*
ed Authour (especially, while he lay
under the *discipline* of so *sad* a *Pro-*
vidence) deserve all *thankfull acknow-*
ledgment, and *grateful commemoration*:
which, I doubt not, but himself would have made
in *most ample* manner, had it pleased God to have
granted him *longer life*, and *farther opportunity*. But,
since *Divine Providence* hath otherways *dispo-*
sed, I thought it no *solecism* in *friendship* to un-
dertake

so farre to own his debt of gratitude, as to endeavour some Publike acknowledgement of it, though the greatnesse of your benefits admit not of just recompence and satisfaction. Having therefore the disposal of his papers committed to me by his nearest and dearest friends, and finding them to be of such worth and excellency as ought not to be smothered in obscurity; I interpreted this a fit opportunity to let both your selves and others understand, how deep an impression your kindnesse to him hath left in the apprehensions and memories of those his friends whom God and Nature had given the advantage of being more peculiarly interessed in his welfare, Upon which account I do here present you with this Elegant issue of his noble and gallant abilities; which besides the relation it hath to you by the Fathers side, would gladly intitle it selfe unto your acceptance and protection, as having been *conceived* in your Colledge, and delivered in your Chappel; and therefore hopes that you, who with much delight were sometimes ear-witnesses of it, will now become its *Susceptours*.

And thus having lodged it in its Mothers armes, I leave it to her embraces. On whose behalf

half I shall only offer up this serious and hearty
wish ; That as, by the blessing of heaven upon her
fruitful womb, she hath been made a Mother of
many profitable instruments both in Church and
Common-wealth : so God would be pleased to
make good her name unto her, and delight still
to use her as the handmaid-instrument of his glo-
ry; that he would lay her topstone in his blessing,
as her foundation was laid in his fear,

So prays

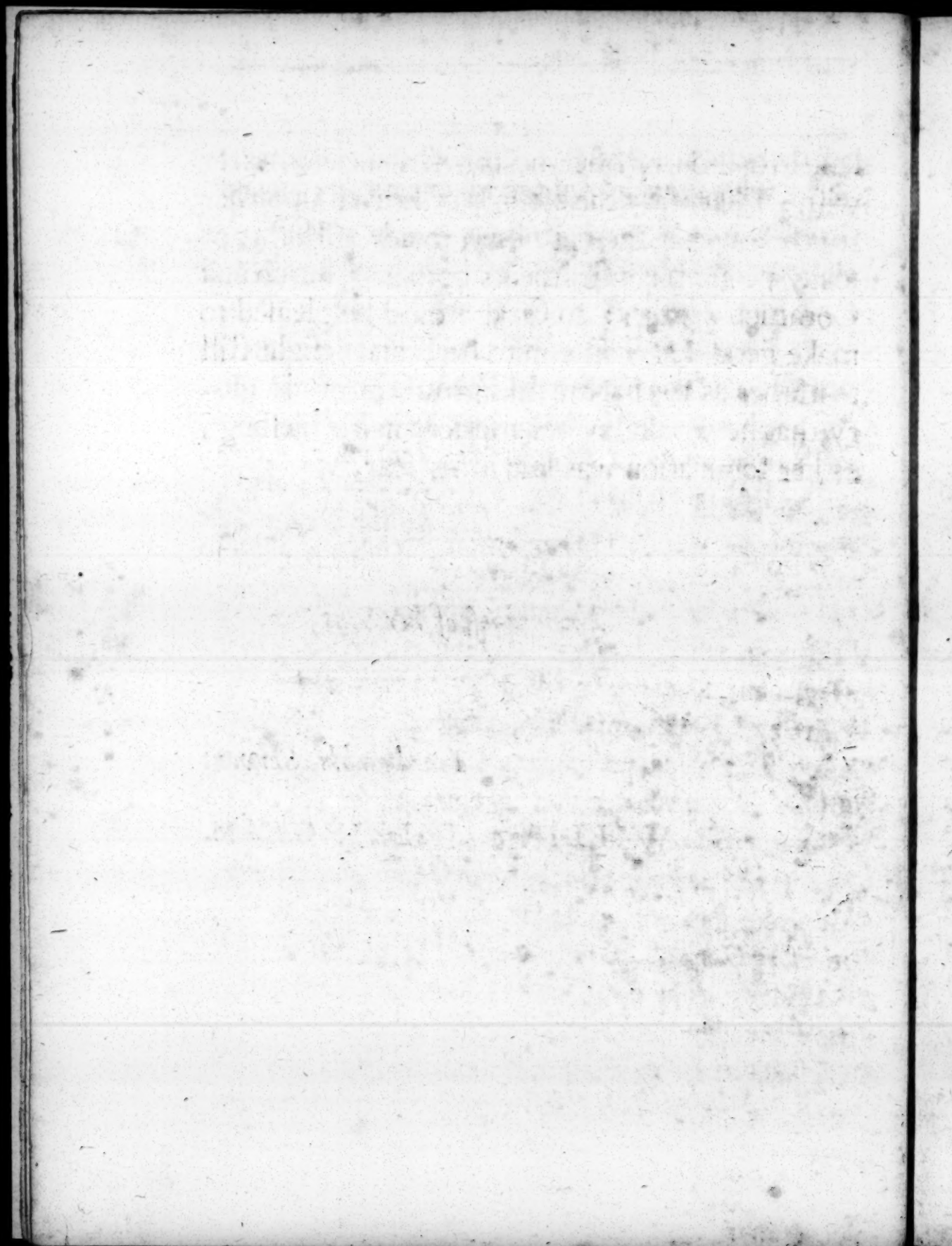
The meanest of her Sons,

Aug. 10.
1652.

and

Your humble Servant

WILLIAM DILLINGHAM.



TO THE
R E A D E R.

Courteous Reader,

¶ Ot many months have passed since I sent
N abroad into the world a little Treatise,
which knew it self by the Name of
¶ Spiritual opticks, with intention one-
ly to make some discovery of the mindes, and affecti-
ons of men towards Pieces of that Nature; which
having met somewhere (it seems) with kinde en-
tertainment, and acceptance beyond its expectati-
on; hath now perswaded all its fellows into a reso-
lution to take wing, and adventure themselves up-
on thy candour, and ingenuity. I intend not here to
hang out Ivy; nor with my Canvase to preface this
cloth of Gold. The work is weaved of Sun-beams;
to hang any thing before it, were but to obscure it:
yet something here must needs be said for mine own
discharge, and thy better satisfaction. Know there-
fore, (gentle Reader) that these Pieces were first in-
tended as Scholastick Exercises in a Colledge-Chap-
pel,

pel, and therefore more properly suited to such an Auditory; yet I make no question but some of them, the VVhite Stone especially, may be read with much profit, by those who are of meaner capacities, and lesse refined intellectuals. The Discourse of the Light of Nature (which, though here it beare the torch before the rest, is younger brother to them all) was written above six years ago; the designe of it was, as on the one hand to vindicate the use of Reason in matters of Religion from the aspersions and prejudices of some weaker ones in those times, who having entertained erroneous opinions, which they were no way able to defend, were taught by their more cunning seducers to wink hard, and except against all offensive weapons: so on the other hand, to chastise the sawcinesse of Socinus and his followers, who dare set Hagar above her Mistresse, and make Faith waite at the elbow of corrupt & distorted Reason; to take off the head of that uncircumcised Philistim with his own sword, but better sharpened; and then to lay it up behinde the Ephod in the Sanctuary. An enterprise I confesse, of no small import; which yet he hoped with Gods assistance, to have effected by giving unto Reason the things that are Reasons, and unto Faith the things that are Faiths. And had the world been favoured with his longer life, the height of his parts, and

To the Reader.

and the earnest he gave, had bespoken very ample expectations in those who know and heard him: But it pleased God (having first melted him with his love, and then chastised him, though somewhat sharply) to take him to himselfe; from the contemplation of the Light of Nature, to the enjoyment of one supernatural, that *οὐκ ἀγγέλλω* Light inaccessible, which none can see and live; and to translate him from snuffing a Candle here, to be made partaker of the inheritance of the Saints in Light. So that all he finisht towards that undertaking was this Discourse of the Light of Nature in general, not descending so low as to shew how the Moral law was founded in it, or that Gospel-revelation doth not extinguish it. Wherein, if, standing in the midst between two Adversaries of extreme perswasions, while he opposes the one, he seem to favour the other, more then is meet; when thou shalt observe him at another time, to declare as much against the other, thou wilt then be of another mind. Judge candidly, and take his Opinion, as thou wouldst do his Picture, sitting; not from a luxuriant expression (wherein he always allowed for the shrinking) but from his declared judgment, when he speaks professedly of such a subject. For instance, if any expression seem to lift Reason up too high; you may, if you please, otherwhere hear it confess, and bewail its own

To the Reader.

weakness ; (Chap. 12.) you may see it bow the head, and worship, and then lay it self down quietly at the feet of Faith ; (Chap. 18,) So that if thou read but the whole Discourse, thou wilt easily perceive (as himself would often affirm) that he abhorred the very thought of advancing the power of Nature into the Throne of Free-Grace, or by the Light of Nature in the least measure to eclipse that of Faith.

I would not willingly by any Prolepsis forestall thy reading, yet if thou shouldst desire a foretast of the Authour's stile, I would turn thee to the beginning of the seventeenth Chapter; never was light so bespangled, never did it triumph in greater bravery of expression. But I detain thee too long. Let this suffice thee, as a course List to a finer Web; or as wast Paper to defend this Book from the injury of its covers.

Cambr. Aug. 10.

1652.

Farewell.

The



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contains*

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Courteous R E A D E R,

His *Discourse*, which had my Brother for the
T *Authour*, might justly have expected me to
have been the *Publisher*: and I should think
my self inexcusable in this particular, did
not the remote distance of my present a-
bode, and the frequent avocations from study, by attend-
ance upon my *Ministry*, together with the ruins of a crazie
body, some what apologize in my behalf.

That is obvious, and πολυβιβλιον in every man's
mouth, that the Brother should raise up seed to the Brother;
but here, lo! a *Friend*, that is nearer then a Brother,
who rears up this living Monument to the memory of his
deceased *Friend*.

In this *Treatise* we may perceive, how the *Gentiles*
Candle out-went us with our *Sun-beams*; how they
guided onely by the glimmering twilight of *Nature*,
out-strip'd us, who are surrounded with the rays of *Su-*
pernatural light of revealed *Truth*. Thou may'st here
finde *Plato* to be a *Moses Atticissans*, and *Aratus*, *Me-*
nander, and *Epimenides* called into the Court, to bring
in their Suffrages to Saint Paul's *Doctrine*.

Here we may finde *Reason* like a *Gibeonite*, hewing
Wood, and drawing *Water* from the *Sanctuary*; *Jethro*
giving counsel to *Moses*. God draws us with the cords
of man; he drew profess'd *Star-gazers* with a *Star* to
Christ. *Galen*, a *Physician*, was wrought upon, by some
Anatomical Observations, to tune an *Hymn* to the praise
of his *Creatour*; though otherwise *Atheist* enough.

Reason, though not permitted (with an over-da-
ring

To the Reader.

ring Pompey) to rush into the *Holy of Holies*, yet maybe allowed to be a *Profelyte of the Gate*; and, with those devout Greeks, to worship in the *Court of the Gentiles*.

Natural Lights, or the *Law* written in the heart, improved by that *γνώσιν Θεῶν* which is written in the Book of the *Creature* in *Capital Letters*, so that he that runs may read, is that, which this *Treatise* bears Witness to. Where these *Διόσκουσι*, those *heaven-born-lights* are set up in the Soul of man, like those *twin-flames* on the *Mariners shroud*, their presage an happy voyage to the fair *Havens*.

As for the bosom-secrets of God, *Gospel-Mysteries*; the *Mercy-seat* it self, into which the *Angels* desire *παρρησιαί*, *Reason's* plumb-line will prove too short to fathom them; here we must cry with the *Apostle*, *ὁ Βαθὺς*! *Reason* may not come into these *Seas*, except she strike her *Top-sail*; here we may say with *Aristotle* at the brink of *Euripus*, not being able to give an account of the *Ebbs*, and *Flows*, *If I can't comprehend thee, thou shalt me*.

It is *Stoicied* of *Democritus*, that he put out his *Eyes*; that he might contemplate the better: I do not counsel you to do so; but, if you would wink with one, the *Eye of Reason* (captivate every thought to the obedience of *Christ*) you might, with that other of *Faith*, take the better aim at the mark, to obtain the price of the high calling in *Jesus Christ*.

Possibly an expression; or two (more there are not) may seem to speak too much in *Reason's* behalf; but, if well examined, will prove nothing to the prejudice of *free Grace*: the whole scope of the Book endeavouring to fix those land-marks, and just bounds betwixt *Religion*, and *Reason*, which some (too superciliously brow-beating the hand-maid, and others too much magnifying her) have removed.

These

To the Reader.

These *Exercises* suit well with the place where, and the *Auditors*, to whom they were delivered; but, like *Aristotle's* 'Ἀνεπίσταντοι οὐκ αἰ', these are not for vulgar Ears: these *Lucubrations* are so elaborate, that they smell of the Lamp, *The Candle of the Lord*.

As concerning the *Authour* of this *Treatise*, how great his *Parts* were, and how well improved (as it may appear by this *Work*) so they were fully known, and the loss of them sufficiently bewailed by those, among whom he lived, and conversed; and yet I must say of him, 'Ἀνθρώπον τι ἔμεθεν. And as it is hard for men to be under affliction, but they are liable to censures, *Luke* xiii. 2, 4. so it fared with him, who was looked upon by some, as one, whose eyes were lofty, and whose eyelids lifted up; who bare himself too high upon a conceit of his *Parts*: although they, that knew him intimately, are most willing to be his *Compurgators* in this particular. Thus prone are we to think the Staff under the *Water* crooked, though we know it to be streight: how ever, turn thine eyes inward, and censure not thine own fault so severely in others. Cast not the first stone, except thou finde thy self without this fault: dare not to search too curiously into ἀνεπίσταντος ὁδὸς of God; but rather learn that Lesson of the *Apostles* in that elegant *Paranomasie*, Μὴ ὑπερθευεῖν παρ' ὁ δὲ ἰσχυροῦν, ἀλλὰ φοβεῖν ὡς τὸ σαρκενόν, *Rom.* xii. 3.

Thus, not willing longer to detain thee from the perusal of this *Discourse*, I commend both thee, and it to the blessing of God, and rest

Thine to serve thee in all

Christian Offices,

RI. CULVERWEL

W. C. CURTIS



A
DISCOURSE
Of the LIGHT of NATURE.

PROVERBS xx. 27.

נר יהוה נהשמת אדם *Mens hominis lucerna Domini;*
The understanding of a man is the Candle of the
Lord.

Φῶς Κυρίου, πνοὴ ἀνθρώπων. Septuag. λύχνος Κυρίου,
Aquin. Symm. Theod. Λαμπτήρ Κυρίου. Sic alii.

C H A P. I.

The Porch, or Introduction.



Tis a work, that requires our choicest thoughts, the exactest discussion, that can be; a thing very material, and desirable, to give unto *Reason* the things, that are *Reason's*, and unto *Faith* the things, that are *Faith's*, to give *Faith* her full scope, and latitude, and to give *Reason* also her just bounds, and limits; this is the first-borne, but the other has the blessing. And yet there is no such

a vast hiatus neither, such a μέγα χάσμα between them, as some would imagine; there is no such implacable

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antipathy,

antipathy, no such irreconcilable jarring between them, as some do fancy to themselves; they may very well salute one another *osculo Pacis*; Reason, and Faith may kiss each other. There is a twin-light springing from both, and they both spring from the same Fountain of light, and they both sweetly conspire in the same end, the glory of that being, from which they shine, and the welfare, and happiness of that being, upon which they shine. So that to blaspheme Reason, 'tis to reproach Heaven it self, and to dishonour the God of Reason, to question the beauty of his Image, and by a strange ingratitude to slight this great and Royal gift of our Creatour. For 'tis he, that set up these two great Luminaries in every Heavenly soul, the Sun to rule the day, and the Moon to rule the night, and though there be some kind of creatures, that will bark at this lesser light, and others so severely critical, as that they make Mountains of those spots, and freckles, which they see in her face; yet others know how to be thankfull for her weaker beams, and will follow the least light of God's setting up, though it be but the Candle of the Lord.

But some are so strangely prejudiced against Reason & that upon sufficient reason too, as they think, which yet involves a flat contradiction) as that they look upon it not as the Candle of the Lord, but as on some blazing Comet, that portends present ruine to the Church, and to the soul, and carries a fatal, and venomous influence along with it. And because the unruly head of Socinus, and his followers, by their meer pretences to Reason, have made shipwreck of Faith, and have been very injurious to the Gospel; therefore the weak, and staggering apprehensions are afraid of understanding any thing; and think, that the very name of Reason, especially in a Pulpit, in matters of Religion, must needs have at least a thousand Heresies couched in it. If you do but offer to make a Syllogism, they'll straightway cry it down for carnal reasoning. What would these men have? Would they be banished from their own essences? Would they forfeit, and renounce their understandings? or have they any to forfeit, or disclaim? Would they put out this Candle of the Lord, intellectuals of his own lighting? or have they any to put out? would they creep into some lower species, and go a grazing with Nebuchadnezzar among the beasts of the field? or are they not there already? Or, if they
them.

themselves can be willing to be so shamefully degraded, do they think, that all others too are bound to follow their example? Oh, what hard thoughts have these of Religion? do they look upon it only as on a bird of prey, that comes to peck out the eyes of men? Is this all the nobility, that it gives, that men by virtue of it must be beheaded presently? do's it chop off the *intelleſuals* at one blow? Let's hear awhile what are the offences of *Reason*? are they so heinous, and capital? what ha's it done? what laws ha's it violated? whose commands ha's it broken? what did it ever do against the Crown, and Dignity of Heaven, or against the peace, and tranquillity of men? Why are a weak, and perverse Generation, so angry, and displeased with it? Is it because this *Daughter of the morning* is fallen from her primitive glory? from her original vigour, and perfection? Far be it from me to extenuate that great, & fatal overthrow, which the sons of men had in their first, and original Apostasie from their God; that, under which the whole Creation sighs, and groans: but, this we are sure, it did not annihilate the soul, it did not destroy the essence, the powers, and faculties, nor the operations of the soul; though it did defile them, and disorder them, and every way indispose them.

Well then, because the eye of *Reason* is weakned, and vitiated, will they therefore pluck it out immediately? and must *Leah* be hated upon no other account, but because she is *blear-eyed*? The whole head is wounded, & akes, and is there no other way, but to cut it off? *The Candle of the Lord* do's not shine so clearly, as it was wont, must it therefore be extinguished presently? Is it not better to enjoy the faint and languishing light of this *Candle of the Lord*, rather than to be in palpable, and disconsolate darkness? There are indeed but a few seminal sparks left in the ashes, and must there be whole floods of water cast on them to quench them? 'Tis but an old imperfect *Manuscript*, with some Broken periods, some letters worn out; must they therefore with an unmerciful indignation rend it, and tear it asunder? 'Tis granted, that the picture ha's lost its gloss, and beauty, the orien- cy of its colour, the elegancy of its lineaments, the comeliness of its proportion; must it therefore be totally defac'd? must it be made one great blot? and must the very frame of it be broken in pieces? Would you perswade the Lutanist to cut all his strings

in sunder, because they are out of Tune? And will you break the Bowe upon no other account, but because it's unbended? because men have not so much of *Reason* as they should, will they therefore resolve to have none at all? Will you throw away your Gold, because it's mix'd with dross? Thy very Being, that's imperfect too, thy graces, they are imperfect; wilt thou refuse these also? And then consider, that the very apprehending the weakness of *Reason*, even this in some measure comes from *Reason*. *Reason*, when awakned, it feels her own wounds, it hears her own jarrings, she sees the dimness of her own sight. 'Tis a glass, that discovers its own spots, and must it therefore be broke in pieces? *Reason* her self ha's made many sad complaints unto you; she ha's told you often, and that with tears in her eyes, what a great shipwrack she ha's suffered, what goods she ha's lost, how hardly she escaped with a poor decayed Being; she ha's shewn you often some broken reliques, as the sad remembrancers of her former ruines; she told you how that, when she swam for her life, she had nothing, but two, or three Jewels about her, two, or three *common notions*; and would you rob her of them also? Is this all your tenderness, and compassion? Is this your kindness to your friend? Will you trample upon her now she is so low? Is this a sufficient cause to give her a *Bill of Divorcement*, because she ha's lost her former beauty, and fruitfulness?

Or is *Reason* thus offensive to them, because she cannot grasp, and comprehend the things of God? Vain men, will they pluck out their eyes, because they cannot look upon the Sun in his brightness, and glory? What, though *Reason* cannot reach to the depths, to the bottomes of the *Ocean*, may it not therefore swim, and hold up the head, as well as it can? What, though it cannot enter into the *Sanctum Sanctorum*, and pierce within the Veil; may it not, notwithstanding, ly in the Porch, at the gate of the Temple called Beautiful, and be a Door-keeper in the House of its God? Its wings are clipt indeed, it cannot flie so high, as it might have done; it cannot flie so swiftly, so strongly, as once it could: will they not therefore allow it to move, to stir, to flitter up and down, as well as it can? The Turrets, and Pinnacles of the stately structure are fallen: will they therefore demolish the whole Fabrick, and shake the very Foundations of it, and down with it to the ground? Though it be not a *Jacob's Ladder*

Ladder to climbe up to Heaven by, yet may they not use it as a staff to walk upon Earth withall? And then *Reason* it self knows this also, and acknowledges, that 'tis dazled with the Majesty, and Glory of God; that it cannot pierce into his mysterious, and unsearchable ways; it never was so vain, as to go about to measure immensity by its own finite Compass, or to span out absolute Eternity by its own more imperfect duration. True *Reason* did never go about to comprize the *Bible* in its own Nut-shell. And, if *Reason* be content with its own *Sphere*, why should it not have the liberty of its proper motion?

Is it, because it opposes the things of God, and wrangles against the Mysteries of Salvation, is it therefore excluded? An heinous and frequent accusation indeed; but nothing more false, and injurious: and if it had been *an open Enemy*, that had done her this wrong, why then she could have born it; but it's thou, her *friend*, and *companion*, ye have took *sweet counsel together*, and have entred into the House of God as friends, 'tis you, that have your dependance upon her; that cannot speak one word to purpose against her, without her help, and assistance. What mean you thus to revile your most intimate, and inseparable self? why do you thus slander your own Beings? would you have all this to be true, which you say? Name but the time if you can, when ever right *Reason* did oppose one jot, or apex of the word of God. Certainly, these men speak of distorted *Reason* all this while, Surely they do not speak of the *Candle of the Lord*, but of some shadow, and appearance of it. But if they tell us, that all *Reason* is distorted, whether then is theirs so, in telling us so? if they say that they do not know this by *Reason*, but by the Word of God, whether then is that their *Reason*, when it acknowledges the Word of God? whether is it then distorted, or no? Besides, if there were no right *Reason* in the World, what difference between sobriety, and madness; between these men, and wiser ones? how then were the *Heathen* left without excuse; who had nothing to see by, but this *Candle of the Lord*? & how do's this thrust men below *sensitive* creatures? for better have no *Reason* at all, then such as do's perpetually deceive them, and delude them. Or do's *Reason* thus displease them, because the blackest Errors sometimes come under the fair disguise of so beautifull a name, and have some mixture of *Reason* in them? But truly this is

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so far from being a disparagement to *Reason*, as that 'tis no small commendation of it; for *πρὸς αὐτὸν καὶ δίδωμεν τὴν λαμπρότητα*, Men love to put a plausible title, a winning frontispiece upon the foulest Errors. Thus Licentiousness would fain be called by the name of Liberty; and all Dissoluteness would fain be countenanced, and secured under the Patronage, and Protection of free-Grace. Thus wickedness would willingly forget its own name, and adopt it self into the family of goodness. Thus *Arminianism* pleads for it self under the specious notion of *God's love to Mankind*. Thus that silly Error of *Antinomianism* will needs stile it self an *Evangelical Honey-comb*. Thus all irregularities, and anomalies in Church Affairs, must pride themselves in those glittering titles of a *New Light*, *A Gospel-way*, *An Heaven upon Earth*. No wonder then that some also pretend to *Reason*, who yet run out of it, and beyond it, and besides it; but must none therefore come near it? because *Socinus* ha's burnt his wings at this *Candle of the Lord*, must none therefore make use of it?

May he not be conquer'd with his own weapons, and beat out of his own strong holds, and may not the head of an *uncircumcised Philistine* be cut off with his own sword?

Or lastly, are they thus afraid of *Reason*, because by vertue of this, men of wit, and subtilty, will presently argue, and dispute them into an Error, so as that they shall not be able to disintangle a Truth, though in it self it be never so plain, and unquestionable? But first, *Reason* it self tells them, that it may be thus, and so prepares, and fortifies them against such a tryal; and then, this only shews, that some mens *Reason* is not so well advanc'd and improv'd, either as it might be, or as others is; a sharper edge would quickly cut such difficulties a sunder. Some have more refined and clarifi'd intellectualls, more vigorous and sparkling eyes than others, and one soul differs from another in glory; and that reason, which can make some shift to maintain Error, might with a great deal less sweat, and pains, maintain a Truth.

There's no question, but that *Bellarmino*, and the rest of the learned *Papists* could have, if they had pleased, far more easily defended the *Protestant Religion*, than that of their own. Besides, the vigour, and triumph of *Reason* is principally to be seen in those first-born-beams, those pure and unspotted irradiations, that shine from it; I mean those first bubblings up of common Principles,

ple, that are own'd, and acknowledg'd by all ; and those evident, and kindly derivations, that flow from them. *Reason* shews her face more amiably and pleasantly in a pure and clear stream, then in those muddied and troubled waters, in which the Scholermen (that have leasure enough) are always fishing. Nay, some of their works are like so many raging Seas, full of perpetual tollings, and disquietings, and foamings, and sometimes casting up mire, and dirt ; and yet these vast and voluminous *Leviathans* love to sport therein, and that, which is most intolerable, these grand *seas*, that seem'd so zealous for *Reason*, at length in expresse terms disclaim it ; and in a most blindfold, and confesed manner, cry up their great *Diana*, their Idol of Transubstantiation ; and the *Lutherans* are very fierce against *Reason* too, much upon the same account, because it would never allow of that their monstrous and mis-shapen lump of Consubstantiation.

But why have I all this while beaten the air, and spilt words upon the ground? why do I speak to such, as are incurable, and incapable? for if we speak *Reason* to them, that's that, which they so much disclaim : if we do not speak *Reason* to them, that were to disclaim it too.

But I speak to men, to Christians, to the friends of learning ; to the professors of *Reason* : to such as put *this Candle of the Lord* into a golden Candlestick, and pour continual Oil into it. Yet lest any among you, *Athenians*, should erect an Alter to an unknown God ; lest you should ignorantly worship him, we will declare him to you.

And that, which we have now said, may serve as a Porch, and Preamble, to what we shall speak hereafter out of those words,

Where we shall see,

First, How *The understanding of a man is the Candle of the Lord*.

Secondly, What this *Candle of the Lord* discovers ; where we shall finde,

First, That all the Moral Law is founded in natural, and common light of *Reason*.

Secondly, That there's nothing in the mysteries of the Gospel contrary to the light of *Reason* ; nothing repugnant to this light, that shines from *the Candle of the Lord*.

CHAP. I I.

The Explication of the Words.

NOW as for the *words* themselves, we cannot better judge of the fitness of this expression, then by considering *who* it was, that spoke it.

NOW these *words* were spoken by him, that had a large portion of *Intellectuals*, one, that was *ἄλλος ἀνθρώπων κεφαλὴ*, they were spoken by *Solomon*, in whom the *Candle of the Lord* did shine very clearly; one, that had ask'd this, as the choicest favour, that he could expect from the Bounty of Heaven, to have a glorious lamp of knowledge shine in his soul for the enlightning of it. And though the envious *Jews* would faine perswade the world, that he lighted his Candle at Hell it self; for they esteemed him no better, then a *Magician*, as they esteemed him also, that was greater then *Solomon*: yet we know very well, that *Solomon's* was a purer Candle, then to be lighted at a *Lake of fire, and brimstone*; 'twas not of *Lucifer's* setting up, but it came from the *Father of lights*, 'twas lighted with *Sun-beams* from Heaven.

And 'tis a modest, and humble expression in him to call his understanding the *Candle of the Lord*, when as the world look'd upon him as a *Star of the first magnitude*, nay, as a *Sun* shining in the *Firmament*, gilding the world with knowledge, scattering beams of light, sparkling out in wise and *Proverbial* sayings; so that the bordering *Princes, and Nations* are ready to adore such an orient Light, and the *Queen of the South* thinks it no small happiness to sit under the shadow of it. But yet to be sensible of his own narrow Sphere, of his own finite Compass, and influence, did not at all take from his lustre; but did rather set it off, and add to his Glory.

Thus that Wise man among the *Heathen*, *Socrates*, did so far complain of the weakness of his *Candle-light*, as that he tells us his lamp would shew him nothing, but his own darkness. And, though a wiser then *Socrates* be here, yet he is much in the same measure sensible

enſible of the dimneſs of his own *Intellectuals*. And yet he was one, that had made many discoveries with this *Candle of the Lord*, he had ſearch'd into the Mines, and ſeveral Veins of knowledge; he had ſearch'd into the *hid Treasures* of wiſdome, he had ſearch'd into the depth of *State-affairs*, he had ſearch'd into the bowels of *Natural Causes*, into the *Magnalia & Myſteria* of Nature; as if, among many other Wives, he had eſpouſed Nature alſo to himſelf: he had ſearch'd into the ſeveral *Tempers*, and *intellectual Complexions* of men; he had ſearch'd long enough with this *Candle of the Lord*, to ſee if he could find any good under the Sun. he went with his *Candle* to finde out a *ſummum bonum*; he ſearch'd into all the corners of *Being*: and, at length, being ſufficiently wearied, you may ſee him ſitting down; you may hear him complaining that he had but ſpent, and waſted the *Candle of the Lord* in vain: for ſo much is implied in רעות רוח, this was but *depaſtio ſpiritus*, as he himſelf call it.

Yet he was one, that ſhewed others, how they might make better improvement of their *Intellectual Lamp*; and this was his wiſeſt advice, that he gave upon his moſt mature, and concocted thoughts, this was *tanquam mox emoritura lucernæ ſupremus fulgor*; That men would only follow this *Candle of the Lord*, as it directs them in the ways of God, which are ways of ſweetneſs, and pleaſantneſs: for this was כל הארם the very end why God ſet up ſuch a light in the ſoul, that it might ſearch out its Creatour with it.

And as for the minde of the words, though one would think they were very clear, and ſhining with their own light, yet *Interpreters* are pleaſed to cloud them, to turn light it ſelf into a *Chaos*, and to caſt darkneſs upon the face of the Text; like ſome unſkilful ones, while they go about to ſnuff the *Candle*, they put it out: but we'll try, whether it can be blown in again.

We ſhall reduce their ſeveral meanings to theſe three heads.

First, Some would have it thus; *The Candle of the Lord* is in the underſtanding of a man: as if the words did run thus, נשמת אדם נר יהוה *Lucerna Domini in mente hominis*, that is, God with his *Candle* discovers the very thoughts, and intentions of men, he ſearches into every corner of the heart; he has *lucernam* in corde, he ſpies out every *Atome*, he perceives the firſt ſtarting of a motion, the firſt peeping out of a thought. But this, though it be very

true, yet is nothing to the purpose here.

Secondly, Some gloss upon the words thus; *The understanding of man, when 'tis enlightned with supernatural knowledg, is then the Candle of the Lord.* But these do rather dictate to Solomon, and tell him what they would have him say; they do rather frame, and fashion a Proverb to themselves, then explain his meaning: and these are they, that are afraid to give *natural light*, and *natural reason* their due. But,

Thirdly, I shall fully agree with them, that take this for the proper, and genuine meaning of the place, that *God hath breathed into all the sons of men Reasonable souls, which may serve, as so many Candles, to enlighten, and direct them in the searching out their Creatour, in the discovering of other inferiour Beings, and themselves also.* And this is that, which is here implied by נשמה אדם that same *spiraculum vite*, nay, that same immortal breath, that same rational breath quickned by God himself, and flowing from him, as a pure derivation from his own Being, and thus the Hebrew Doctours do still look upon this word נשמה as that, which does express רצון, *animam rationis participem*, and (as they observe) it ha's a plain vicinity with שמים, but to be sure the Being is derived from thence, whether the word be, or no. So then נשמה it points out the supreme region, the very top, and flower of a *reasonable soul*; נפש רצון as נפש do's speak nothing, but the dregs, and bottom of it, the *inferiour*, and *sensitive soul*. The Apostle Paul, in his learned Speech to the Athenians, mentions them both, and calls them very significantly ζώον, & πνεύμα and so some also take that other place of the Apostle in that accurate Discourse of his to the Corinthians, that, which he calls ψυχὴν ζώον, they call it נפש חיה, and that, which he terms πνεῦμα ζωοποιόν, they render it נשמה חיה, though it be true also that sometimes they take the word נפש in a more generical sense, for thus they tell us, there are in man three נשמות. (1) הנצמחה the *vegetable soul*, a soul in the bud, the very blossom, and flower of life; (2) הבהמית *anima bruta*, a soul looking out at the window of sense; (3) הנפשה *anima sparkling*, and glittering with *intellectuals*, a soul crowned with light, and this is the same with נשמה. Now, as for that other word רצון though sometimes the mind of man, his *intellectual part*, be expressed by it; yet the word, in its own nature, is a great

great deal more large, and comprehensive; and as it extends to some *material Beings*, so it reaches to all *spirituals*, hence רוח הקדש and the *Angels* both good, and bad, frequently come under this name; but when 'tis put for the *minde*, and *spirit* of man, yet I finde it very well differenced from נשמה; for רוח doth properly import *impetum animi, motum mentis*, the *vigour*, and *energy* of the *soul*, נשמה rather than רוח, and the *Hebrew Doctours* are pleased to tell us the several situations of these, רוח they say is *in corde*, נשמה *in cerebro*, נפש *in hepate*. Now, though I know, that some places in the *New Testament*, which speak of *soul*, and *spirit*, meet with this Interpretation, that *spirit* there is the *purest eminency*, the *most refined part* of the *soul*; yet this is not at all prejudicial to what we now speak of: for first, they may take it for the *regenerate part* of the *soul*, that, which the *Apostle* calls the *New Creature*; or else, Secondly, suppose it be spoke of the *soul* in its *natural condition*, 'tis worth the considering then, whether it would not be better rendred by נשמה then רוח as נשמה here is rendred the *spirit* of a man: but, Thirdly, grant, that רוח be more answerable to it, and that רוח should have the worth, and precedency of נשמה, which yet will scarce ever be shewen, or explained; yet this is very sure, and unquestionable, that נשמה do's very properly speak a *reasonable soul*, and that the more peculiarly, because, when *Moses* speaks of that very moment, when 'twas created, and breathed into man, he calls it נשמה חיה and the *Arabian Interpreter* keeps as close to the words, as so vast a *Dialect* will give leave, and styles it נשמה אלהיאה *balitus vite*. And 'tis somewhat worth the wond'ring at, that that learned *Interpreter* of *Genesis*, who is so well versed in *Rabbinical Writings*, should yet expound that of the *sensitive*. But they run as far into the other extreme, that would understand נשמה of a *soul* advanc'd above it self by *Supernatural Principles*; and I think this sense will scarce be owned by any, that can construe *Hebrew*.

So then, these words are a brief commendation of *Natural Light*, of the *Light of Reason*. For the farther clearing of which we must enquire; First, What *Nature* is. Secondly, What the *Law of Nature* is. Thirdly, What the *Light of Nature* is.

CHAP. III.

What Nature is.

THE words being to be understood of *Lumen Naturale* according to the minds of the best, and most *Interpreters*, it will be very needful to enquire what *Nature* is, and here we will be sure not to speak one word for *Nature*, which shall in the least measure tend to the eclipsing of *Grace*; nay, nothing, but what shall make for the greater brightening, and amplifying of the free *Grace*, and distinguishing goodness of God in *Christ*; and nothing, but what an *Augustine*, or a *Bradwardine*, those great Patrons of *Grace*, would willingly set their seals unto.

Well then, as for *Nature*, though it be not far from any one of us, though it be so intimate to our very *Beings*, though it be printed, and engraved upon our *essences*, and not upon ours onely, but upon the whole Creation, and though we put all the letters, and Characters of it together, as well as we can; yet we shall finde it hard enough, to spell it out, and read what it is. For, as it is in *corporeal vision*, the too much approximation, and vicinity of an object, do's stop up, and hinder sight; so 'tis also many times in *Intellectual Opticks*, we see some things better at a distance; the Soul cannot so easily see its own face, nor so fully explain its own nature. We need some *Scholiast*, or *Interpreter*, to comment upon our own *Beings*, and to acquaint us with our own *Idioms*; and I meet with many *Authors*, that speak of the *Light of Nature*; but I can scarce finde one, that tells us *what* it is. Those famous, and learned *Triumviri*; SELDEN, that ha's made it his work to write *De Jure Naturali*; and Grotius, that ha's said somewhat of it in his Book *De Jure Belli & Pacis*; and Salmasius, that ha's touch'd it in his late Treatise *De Coma*, and in his little *Dialogue* subordinate to it; in either of which, if he had pleased, he might have described it without a digression:

yes

yet none of these (as far as I can find) give us the least ad-
umbration of it; which notwithstanding was the rather to be
expected from them, because the *Philosophers* had left it in
such a cloudy, and obscured manner, as if they had never
seen *Nature* face to face, but onely through a glass darkly,
and in a Riddle. And, as we read of a *Painter*, that repre-
sented *Nature* appearing to *Aristotle* with a Veil, and Mask
upon her face: so truly *Aristotle* himself painted her, as he
saw her, with her Veil on; for he shews her onely wrapped up,
and muffled in *matter*, and *form*; whereas, methinks, he, that
could set *Intelligences* to the wheel to spin out *time*, and *mo-
tion*, should have allowed them also some natural ability for
performing so famous a task, and employment, which his
head set them about. And truly why *Angelical Beings* should
be banished from the *Common wealth* of *Nature*; nay; why
they should not properly belong to *Physicks*, as well as other
particular *Beings*; or why *Bodies* onely should engross, and
monopolize *Natural Philosophy*, and why a *Soul* cannot be ad-
mitted into it, unless it bring a *Certificate*, and *Commendamus*
from the *Body*, is a thing altogether unaccountable, unless it
be resolved into a meer Arbitrary Determination, and a *Philo-
sophical* kind of *Tyranny*.

And yet *Aristotle's* Description of *Nature* ha's been held
very sacred, and some of the *Scholemen* do even dote upon
it. *Aquinas* tells us in plain Terms; *Deridendi sunt, qui volunt
Aristotelis definitionem corrigere*. The truth is, I make no
question, but that *Aristotle's* Definition is very commensurate
to what he meant by *Nature*; but, that he had the true, and
adequate notion of *Nature*, this I think *Aquinas* himself can
scarce prove; and I would fain have him to explain what it is
for a thing *innotescere lumine Nature*, if *Nature* be onely
principium motus & quietis. Yet *Plutarch* also in this point
seems to compromise with *Aristotle* and after a good, specious,
and hopeful *Preface*, where he saith, that he must needs tell
us what *Nature* is, after all this preparation he do's most
palpably restrain it to *corporeal Beings*, and then votes it
to be *ἀπὸ κινήσεως ὁ ἀγνῶστας*. And *Empedocles*, (as he is
quoted by him) will needs exercise his *Poetry*, and make
some *Verses* upon *Nature*, and you would think, at the
first

first dash, that they were in a good lofty strain; for thus he sings, ———— οὕτως ἔδωκεν ἔστιν ἐκείνη

Θνητῶν, ἔστις ἐλαμένη θανάτῳ γυνή.

'Twas not of a mortal, withering off-spring, nor of a fading Genealogy; but yet truly his Poetical raptures were not so high, as to elevate him above a body, for he presently sinks into γλῶσση, he falls down into matter, and makes Nature nothing else, but that which is ingenerable, and incorruptible in material Beings; just as the Peripateticks speak of their Materia prima. But Plato, who was more spiritual in his Philosophy, chides some of his Contemporaries, and is extremely displeased with them, and that very justly, for they were degenerated into a most stupid Atheism, and resolved all Beings into one of these three Originals, that they were either διὰ φύσιν, διὰ τύχην, διὰ τέχνην. They were either the workmanship of Nature, or of Fortune, or of Art. Now as for the first, and chief corporeal Beings, they made them the productions of Nature, that is, (say they) they sprung from eternity into Being by their own impetus, and by their own virtue, and efficacy, ἀπὸ τινος αἰτίας αὐτομάτης, like so many natural automata, they were the Principles of their own Being, and Motion; and this they lay down for one of their Axioms; τὰ μὲν μίγναι, καὶ κλίσσειν ἀπεργάζεσθαι φύσιν, καὶ τύχην, τὰ δὲ σμικρότερον τέχνην. All the Master-pieces of Being, the most lovely, and beautiful Pictures were drawn by Nature, and Fortune; and Art onely could reach to some poor rudiments, to some shadows, and weaker imitations: which you will be somewhat amazed at, when you hear by and by what these τὰ σμικρότερον were.

The foundation of Being, that they said was Natural, the mutation, and disposing of Being, that they made the employment of Fortune; and then they said the work of Art was to find out Laws, and Morality, and Religion, and a Deity; these were the τὰ σμικρότερον they spake of before.

But that Divine Philosopher do's most admirably discover the prodigious folly of this opinion, and demonstrate the impossibility of it in that excellent Discourse of his, in his tenth Book De Legibus, where he do's most clearly, and convincingly shew, That those things, which they say were framed by Art, were in duration infinitely before that, which they call Nature; That ψυχὴ ἐστὶ πρὸ σώματος, αἰώνιος, that spirituals have the seniority of corporeals.

als. This he makes to appear by their (1) *πρωτακίνησις*, (2) *αὐτοκίνησις*, (3) *ἀλλοκίνησις*. For these three, though they be not expressly mentioned in him, yet they may very easily be collected from him. *Souls* they move themselves, and they move *Bodies* too, and therefore must needs be first in motion, so that *ἡσυχία*, *ἡ τέρψις*, *ἡ νόμος*, *ἡ σκληρότης*, *ἡ μαλακία*, *ἡ βαρύν*, *ἡ κερύν* *πρότερον* *αὐτῆς*. Reason, and Religion, Laws and Prudence must needs be before Density, and Rarity, before Gravity, and Levity, before all conditions, and dimensions of Bodies. And Laws, and Religion, they are indeed *τῶν γενήματα* that is, the contrivances, and productions of that eternal *ἡσυχία*, and λόγος, the wisdom of God himself.

So that all, that Plato will allow to Nature, amounts to no more, then this, that it is not *δημιουργός*, *opifex rerum*, but onely *Dei δημιουργοῦ* *famula*, & *ministra*. As the eyes of a Servant wait upon his Master, and as the eyes of an Handmaiden look up to her Mistress; so wait her eyes upon the Lord her God. And he doth fully resolve, & determine, that God is the soul of the world, and Nature but the body; which must be took onely in *sensu florido*, in a flourishing; and Rhetorical sense; that God is the fountain of Being, and Nature but the chanel; that he is the Kernel of Being, and Nature but the shell. Yet herein Plato was defective, that he did not correct, and reform the abuse of this word Nature; that he did not scrue it up to an higher, and more spiritual notion. For 'tis very agreeable to the choicest, and supremest Being; And the Apostle tells us of *ἡ θεὰ φύσις*. So that 'tis time at length to draw the veil from Nature's face, and to look upon her beauty.

And first, 'tis the usual language of many, both Philosophers, and others, to put Nature for God himself, or at least for the general Providence of God; and this, in the Schoolmens rough, and unpolish'd Latin, is stiled *Natura naturans*; thus Nature is took for that constant, and Catholick Providence. that spreads its wings over all created Beings, and shrouds them under its warm, and happy protection. Thus that elegant Moralist, Plutarch, speaks more like to himself, then in his former Description; *ἡ φύσις ἀκρίβης*, *ἡ φιλότεχνος*, *ἀνελλιπής*, *ἡ ἀπειράμιτος*. Nature is in all things accurate, and punctual; 'tis not defective nor parcimonious, nor yet sprouting, and luxuriant. And constant

to this is that sure Axiom; *Natura nihil facit frustra*. Thus God set up the world, as a fair, and goodly Clock, to strike in time, and to move in an orderly manner; not by its own weights (as *Durand* would have it) but by fresh influence from himself, by that inward, and intimate spring of immediate concurrence, that shall supply it in a most uniform, and proportionable manner.

Thus God framed this great *Organ* of the world, he turned it, yet not so, as that it could play upon it self, or make any Musick by virtue of this general composure, (as *Durand* fancies it) but that it might be fitted, and prepared for the finger of God himself, and at the presence of his powerful touch might sound forth the praise of its Creatour, in a most sweet, and harmonious manner.

And thus *Nature* is that regular *Line*, which the wisdom of God himself ha's drawn in *Being*: τὰς αὐτῆς γὰρ, ἢ τὰς αὐτῆς ἕξιν, ἢ φύσιν, as he speaks; whereas that, which they miscall'd *Fortune*, was nothing but a *line* fuller of windings, and varieties. And, as *Nature* was a fixed, and ordinary kinde of *Providence*; so *Fortune* was nothing, but a more abstruse, and mysterious, and occult kinde of *Providence*: and therefore *Fortune* was not blinde, as they falsely painted, and represented her; but they themselves were blinde, and could not see into her. And in this sense that speech of that grave *Moralist*, *Seneca*, is very remarkable; *Providentia, Fatum, Natura, Casus, Fortuna, sunt ejusdem Dei varia nomina*.

But then, secondly, *Nature*, as 'tis scattered, and distributed in particular *Beings*, so 'tis the very same with *Essence* it self; and therefore *Spirituals*, as they have their *Essence*, so they have their *Nature* too; and, if we gloried in names, it would be easie to reap up a multitude of testimonies, in which these two must needs be ἰσοφυσικότητα.

And thus *Nature* speaks these two things.

1) It points out *Originem entis*, 'tis the very *Genius* of *Entity*, 'tis present at the nativity of every *Being*, nay, 'tis *Being* it self. There is no moment, in which you can imagine a thing to be, and yet to be without its *Nature*.

2) It speaks *Operationem entis*, and 'tis a *Principle* of working in *Spirituals*, as well as *Principium motus & quietis* in *corporeals*.

All

All *Essence* bubbles out, flows forth, and paraphrases upon it self in operations. Hence it is, that such workings, as are facilitated by custom, are esteemed natural. Hence that known speech of *Galen*; *Ἐνικλῆτος φύσις τῶ ἔθνι*. Customs are frequently adopted, and ingrafted into Nature. Hence also our usual Idiom calls a good Disposition a good Nature. Thus the *Moralists* express *Virtues*, or *Vices*, that are deeply rooted, by this term *ἡγεμονικόν*.

And so some, and *Grotius* amongst the rest, would understand that place of the Apostle, *Do's not even Nature it self teach you*, of a general custom; but that word *ἄνθρωπος* do's plainly refuse that interpretation; and the learned *Salmasius* do's both grant, and evince, that it cannot be meant of custom there. And thus, having seen what Nature is, 'twill be very easie, in the next place, to tell you what the Law of Nature is.

CHAP. IV.

Of the nature of a Law in general.

BEfore we can represent unto you the Law of Nature, you must first frame, and fashion in your minds the just notion of a Law in general. And *Aquinas* gives us this shadowy representation of it; *Lex est quaedam regula, & mensura, secundum quam inducitur aliquis ad agendum, vel ab agendo retrahitur*. But *Suarez* offended with the latitude of this Definition, and esteems it too spreading, and comprehensive, as that, which extends to all *Naturals*, I, and to *Artificials* too; for they have *regulas, & mensuras operationum*. Thus God ha's set a Law to the *Waves*, and a Law to the *Winds*; nay, thus *Clocks* have their *Laws*, and *Lutes* have their *Laws*, and whatsoever ha's the least appearance of motion, ha's some rule proportionable to it. Whereas these workings were always reckoned to be at the most but *inclinationes, & pondera*, and not the fruits of a legislative power. But yet the Apostle *Paul*, to stain the pride of them, that gloried

in the Law, calls such things by the name of Law, as were most odious, and anomalous. Thus he tells us of Νόμος δαίμων, & Νόμος ἀναισθητός, though sin be properly αἴνομα. Thus he mentions Legem membrorum, the same, which the Scholemen call Legem formis.

And yet this is sure, that a rational Creature is onely capable of a Law, which is a moral restraint, and so cannot reach to those things, that are necessitated to act *ad extremum virium*.

And therefore Suarez do's give us a more refined Description, when he tells us, that *Lex est mensura quædam actuum moralium, ita ut, per conformitatem ad illam, Rectitudinem moralem habeant, & si ab illa discordent, obliquisint.* 'A Law is such a just, and regular turning of Actions, as that, by virtue of this, they may conspire into a moral Musick, and become very pleasant, and harmonious. Thus Plato speaks much of that *Εὐθυμία, & συμφωρία*, that is in Laws, and in his second Book De Legibus he do's altogether discourse of Harmony, and do's infinitely prefer mental, and intellectual Musick, those powerful, and practical strains of goodness, that spring from a well-composed spirit, before those delicious blandishments, those soft, and transient touches, that comply with sense, and salute it in a more flattering manner: and he tells you of a spiritual Dancing, that is answerable to so sweet a Musick, to these τὰ θείονα αὐλήματα. Whilest the Laws play in consort, there is a Chorus of well-ordered affections, that are raised, and elevated by them.

And thus, as Aristotle well observes, some Laws were wont to be put in Verse, and to be sung, like so many pleasant Odes, that might even charm the people into obedience.

'Tis true, that learned Philosopher gives this reason of it, they were put into Verse, ὥπως μὴ ἐμυῖνοντα, that they might remember them the better: but why may not this reason also share with it, that they might come with a greater grace, and allurement, that they might hear them as pleasantly, as they would do the voice of a Vial, or an Harp, that ha's Rhetorick enough to still, and quiet the evil spirit? But yet this do's not sufficiently paint out the being of a Law, to say, that 'tis onely regula, & mensura; and Suarez himself is so ingenuous, as to tell us, that he cannot rest satisfied with this Description, which he drew but with a Coal, as a Rudiment rather, then a full portraiture; and therefore we'll give him some

some time to perfect it, and to put it into more orient Colours.

And, in the mean time, we'll look upon that *speculative Law-giver*, Plato I mean, who was always new-modelling of *Laws*, and rolling *Political Ideas* in his minde.

Now you may see him gradually ascending, and climbing up to the Description of a *Law* by these four several steps; and yet he do's not reach the top, and *ακμὴ* of it neither. First, he tells us, that *Laws* are τὰ Νομιζόμενα, such things, as are esteemed fitting; but because this might extend to all kind of *Customs* too, his second thoughts limit, and contract it more, and tell us, that a *Law* is Δῶγμα πόλεως, *Decretum civitatis*; yet, because the mass, and bulk of people, the rude head, and undigested lump of the multitude may seek to establish τὸ Δῶγμα νόμου, as he calls it, therefore he bethinks himself how to *clarifie* a *Law*, how to purge out the *dross* from it, and tells us in the next place, that it is τὸ ὄντι Θεούσης, *inventio ejus, quod verè est*, where it is very remarkable what this *Philosopher* means by τὸ ὄν, by which he is wont usually to point out a *Deity*, which is stiled by *Aristotle* ὁ ὄντων, but it is not capable of this sense here; for thus *Laws* are not τὸ ὄντι Θεούσης, but rather τὸ ὄντι ἐνυμήματα. *Lex est inventio, vel donum Dei*, as the *Oratour* speaks. Τὸ ὄν therefore in this place speaks these two *Particulars*.

1. Τὸ ὄν for all *rectitude* ha's a *Being*, and flows from the fountain of *Being*; whereas *obliquities*, and *irregularities* are meer *privations*, and *non entities*; and 'tis a notable speech of *Plato*, Τὸ μὴ ὄντι νόμος ἐστὶ βασιλικός, the very same expression, which the *Apostle* gives to the *Law of God*, when he calls it the *royal Law*.

2. Τὸ ὄν implies τὸ χεῖν, every thing, that is *profitable*, ha's a *being* in it; but you can gather no fruit from a *privation*; there is no sweetness in an *obliquity*, and therefore a *Law* is an wholesome mixture of that, that is just, and profitable, and this is τὸ ὄν νόμος, as *Plutarch* speaks. Whereas *turpe præceptum non est lex, sed iniquitas*; for obligation, that's the very form, and essence of a *Law*: Now every *Law* obligat in *Nomine Dei*; but so glorious a name did never binde to any thing, that was wicked and unequal. Πάν ἡλικον ἡδὲ, & πᾶν ἡλικον ἀνόμιμον, and that onely is countenanced from heaven. The *golden Chain of Laws*, 'tis tied to the chair of *Jupiter*, and a command is onely vigorous, as it issues out, either immediately, or remotely, from the great So-

vereign of the world. So that τὸ ὄν, is the sure bottom, and foundation of every Law.

But then, because he had not yet express'd, who were the competent searches out of this τὸ ὄν, therefore he tells you in the last place, that Laws are πολιτικὰ συγγραμματα, which he clears by other things; for ἡγετικά συγγραμματα are ἡγετικοὶ νόμοι, & γωμπετικά συγγραμματα are γωμπετικοὶ νόμοι. And he resolves it into this, that in all true kinds of government there is some *supreme power*, derived from God himself, and fit to contrive Laws, and *Constitutions* agreeable to the welfare, and happiness of those, that are to be subject to them; and οἱ κρείττορες (as he speaks) are the fittest makers of Law.

Yet you must take notice here of these two things.

(1) That he had not lay stress enough upon that *binding virtue*, which is the very *sinew*, nay, the *life*, and *soul* of a Law.

(2) That these three Descriptions, τὰ νομιζόμενα, δόγμα πόλεως, πολιτικὰ συγγραμματα, intend onely *humane Laws*, and so are not boil'd up to the purer notion of a Law in general.

And, though that same other branch ἢ ὅτι ἔξ' ἑσσεῖς may seem to reach farther yet, 'tis too obscure, too much in the clouds, to give a clear manifestation of the nature of a Law. And yet Aristotle do's not in this supply Plato's defects, but seems rather to paraphrase upon these Descriptions of *humane Laws*, and tells in more enlarged language, that, ὁ νόμος ἐστὶν ὁ λόγος ὑπειρμένους καθ' ὁμολογίαν κοινὴν πόλεως, μνησθὲν πῶς δὲ πρῶτον ἕκαστα. Where yet he cannot possibly mean, that every *individuum* should give his suffrage; but certainly the *representative* consent of the whole will content him.

But I see these antient Philosophers are not so well furnish'd, but that we must return to the Scholemen again, who by this time have lick'd their former Descriptions into a more comely form. We will look upon Aquinas his, first.

Lex (saith he) est ordinatio rationis ad bonum commune ab eo, qui curam habet Communitatis, promulgata. "It is a rational Ordinance for the advancing of publick good, made known by that power, which ha's care, and tuition of the publick."

And Suarez his picture of a Law, now that 'tis fully drawn, hath much the same aspect. Lex est commune preceptum, iustum, ac stabile, sufficienter promulgatum. A Law is a publick command

mand, a just, and immovable command, lifting up its voice like a Trumpet: and, in respect of the Law-giver, though it do *presupponere actum intellectus*, as all acts of the Will do; yet it do's formally consist in *actu voluntatis*: not the Understanding, but the Will of a Law-giver makes a Law. But in respect of him, that is subject to the Law, it do's consist in *actu rationis*, 'tis required onely, that he should know it; not in *actu voluntatis*, it do's not depend upon his obedience. The want of his Will is not enough to enervate, and invalidate a Law, when 'tis made; all Laws then would be abrogated every moment. His Will indeed is required to the execution, and fulfilling of the Law, not to the validity, and existence of the Law: and thus all the Laws of God do not at all depend upon the will of man, but upon the power, and will of the Law-giver. Now in the framing of every Law there is to be

I. *Intentio boni communis*, and thus that Speech of *Carneades*, *Utilitas justi prope mater, & equi*, if it be took in this sense, is very commendable: whereas in that other sense (in which 'tis thought he meant it) it is not so much as tolerable. Law-givers should send out Laws with *Olive-branches in their mouths*, they should be fruitful, and peaceable; they should drop sweetness and fatness upon a Land. Let not then *Brambles* make Laws for *Trees*; lest they scratch them, and tear them, and write their Laws in blood. But Law-givers are to send out Laws, as the Sun shoots forth his beams, with healing under their wings: and thus that elegant *Moralist*, *Plutarch* speaks. "God (saies he) is angry with them, that counterfeit his Thunder, and Lightning, " *ἡ σκῆπτρον, ἡ κέραυνον, ἡ τριαιψαλγία*, his Scepter, and his Thunder-bolt, and his Trident, he will not let them meddle with these. " He do's not love they should imitate him in his absolute dominion, and sovereignty; but loves to see them darting out those " warm, and amiable, and cherishing *ἀνδροβοόλαιαι* those beamings " out of Justice, and Goodness, and Clemency. And as for Laws, they should be like so many green, and pleasant Pastures, into which these *ποσειδῶνος λαῶν* are to lead their flocks, where they may feed sweetly, and securely by those refreshing streams of Justice, that run down like water, and Righteousness like a mighty Torrent. And this consideration would sweep down many *cobweb-Laws*, that argue onely the venome, and subtilty of them, that spin them

them; this would sweep down many an *Achitophel's* web, and many an *Haman's* web, many an *Herod's* web, every *Spider's* web, that spreads Laws onely for the catching, and entangling of weaker ones. Such Law-givers are fit to be *Domitian's* play-fellows, that made it his Royal sport, and pastime to catch *Flies*, and insult over them, when he had done. Whereas a Law should be a *Staff* for a Common-wealth to lean on; & not a *Reed* to pierce it through. Laws should be *cords* of love, not *nets*, and *snare*s. Hence it is, that those Laws are most radical, and fundamental, that principally tend to the conservation of the *vitals*, and *essentials* of a Kingdom; and those come nearest the Law of God himself, and are participations of that eternal Law, which is the spring, and original of all inferiour, and derivative Laws. Τὸ αἰεὶ ἐννοεῖται πᾶντα τὰ νόμῳ, as *Plato* speaks; and there is no such publick benefit, as that, which comes by Laws; for all have an equal interest in them, and privilege by them. And therefore, as *Aristotle* speaks most excellently, Νόμος ἐστὶ νῦν ἀνδ' ὀφέλιμος. A Law is a pure intellect, not onely without a sensitive appetite, but without a will; 'Tis pure judgement without affections, a Law is impartial, and makes no factions; and a Law cannot be bribed, though a Judge may. And that great Philosopher do's very well prosecute this; "If you were to take *Physick*, (saies he) then indeed 'tis ill being determined by a Book, 'tis dangerous taking a printed *Recipe*, you had better leave it to the breast of the *Physician*, to his skill, and advice, who mindes your health, and welfare, as being most for his gain, and credit. But in point of *Justice* the case is very different; you had better here depend upon a *Rule*, then to leave it to the arbitrary power of a Judge, who is usually to decide a controversie between two; and, if left to himself, were apt to be swayed, and biassed by several interests, and engagements, which might encline him to one, more then another. Nay, now that there is a fix'd Rule, an immoveable Law, yet there is too much partiality in the application of it, how much more would there be, if there were no Rule at all?

But the truth is, the Judge should onely follow the *ultimum & practicum dictamen legis*; his Will, like a *cæca potentia*, is to follow the *novissimum lumen intellectus* of this *Nūc*, that is to rule, and guide him; and therefore *Justice* was painted blinde, though ipsa

lex

lex be *oculata*, for Νῦς ὁρᾷ, Νῦς ἀκούει, and the *Will* is to follow the *ultimum nutum capitis*, the meaning of the Law in all circumstances.

II. In a Law giver there is to be *judicium*, & *prudentia Architectonica ad ferendas leges*, the Egyptian Hieroglyphick for Legislative power was *Oculus in scepro*; and it had need be such an eye that can see both πᾶσι καὶ ὅπασα. It had need have a full, and open prospect into publick affairs, and to put all advantages into one scale, and all inconveniences into another.

To be sure the Laws of God, they flow from a fountain of wisdom, and the Laws of men are to be lighted at this *Candle of the Lord*, which he ha's set up in them, and those Laws are most potent, and prevalent, that are founded in light; ὁ δὲ λογισμὸς ἀγαθὸς χρυσὸν, καὶ ἰσὺς. Other Laws are σκληροὶ, καὶ σιδηνεῖς, they may have an iron, and adamantine necessity; but the others have a soft, and downy perswasion going along with them, and therefore as he goes on, ὁ λογισμὸς καλὸς μὴ ὄντος, πρὶν δὲ, καὶ ὁ βίβλου, Reason is so beautiful, as that it wins, and allures, and thus constrains to obedience.

III. There is to be *figillum legis*, I mean, *Electio*, & *Determinatio Legis*, after a sincere aim at publick good, and a clear discovery of the best means to promote it, there comes then a fix'd, and sacred resolution; *Volumus*, & *statuimus*, this speaks the will of the Law giver, and breaths life into the Law, it adds vigour, and efficacy to it. But yet notwithstanding,

IV. There Must be *vox tube*, that is, *promulgatio*, & *insinuatio Legis*. The Law, is for a publick good, and is to be made known in a publick manner; for as none can desire an unknown good, so none can obey an unknown Law; and therefore *invincible Ignorance* do's excuse; for else men should be bound to absolute impossibilities. But whether it be required to the publishing of a Law, that it should be in way of *Writing*, which is more fix'd, and durable, or whether the manifestation of it in a *Vocal*, and *Oral* manner will suffice, (which yet is more transient, and uncertain) I leave the Lawyers, and Scholemen to dispute it. This I am sure, that all the Laws of God are proclaimed in a most sufficient, and *emphatical* manner.

CHAP. V.

Of the Eternal Law.

HAVING thus look'd upon the being of a Law in general, we now come to the spring, and original of all Laws, to the eternal Law, that fountain of Law, out of which you may see the Law of Nature bubbling, and flowing forth to the sons of men, For, as *Aquinas* do's very well tell us, the Law of nature is nothing but *participatio Legis aeternae in Rationali creatura*, the copying out of the eternal Law, and the imprinting of it upon the breast of a Rational Being, that eternal Law was in a manner incarnated in the Law of Nature.

Now this eternal Law, it is not really distinguished from God himself. For *Nihil est ab aeterno, nisi ipse Deus*; so that 'tis much of the same nature with those Decrees of his, and that Providence, which was awake from everlasting. For, as God, from all eternity, by the hand of infinit wisdom, did draw the several faces, and lineaments of Being, which he meant to shew in time: So he did then also contrive their several frames with such limits, and compass, as he meant to set them; and said to every thing, *Hither shalt thou go, and no farther.*

This the Platonists would call *ἰδέαν τοῦ νόμου*, and would willingly head such honourable Titles as these upon it, *Ὁ νόμος ἀρχηγός, πρωτεύων, αὐτοδίκαιος, αὐτοκαλός, αὐτοάγαθος, ὁ ὄντως νόμος, ὁ νόμος πνευματικός*. and the greatest happiness the other Laws can arrive unto is this, that they be *Νόμοι δουλεύοντες, καὶ προσκυνῶντες*, ministring, and subservient Laws, waiting upon this their Royal Law. *Συναὶ νόμων*. Or, as they would choose to file them, *Νόμοι δῆσις*, some shadows, and appearances of this bright, and glorious Law; Or, at the best, they would be esteemed by them but *Νόμοι ὑψίστου*, the noble off-spring, and progeny of Laws; blessing this womb, that bare them, and this breast, that gave them suck.

And thus the Law of Nature would have a double portion, as being *Lex primogenita*, the first-born of this eternal Law, and the beginning of it's strength. Now, as God himself shews somewhat

what of his face in the glass of *Creatures*; so the beauty of this Law gives some representations of it self in those pure derivations of *inferiour* Laws, that stream from it. And, as we ascend to the *first*, and *supreme* Being by the steps of *Second Causes*; so we may climb up to a sight of this *eternal Law* by those fruitful branches of *secondary Laws*, which seem to have their root in earth, when as indeed it is in Heaven; and that I may vary a little that of the *Apostle* to the *Romanes*, *The invisible Law of God, long before the creation of the World, is now clearly seen, being understood by those Laws, which do appear*; so that τὸ γράσδν τοῦ νόμου, is manifested in them, God having shown it to them. Thus, as the *Scholemen* say very well, *Omnis lex participata supponit legem per essentiam*. Every impression supposes a *Seal*, from whence it came; every ray of light put you in minde of a *Sun*, from which it shines. Wisdom, and Power, these are the chief Ingredients into a Law; now where do's Wisdom dwell, but in the head of a Deity? and where do's power triumph, but in the arm of Omnipotency?

A Law is born *ex cerebro Jovis* and it is not *brachium seculare*, but *cæleste*, that must maintain it, even *humane Laws* have their virtue radicaliter, & remoté (as the *Scholes* speak) from this *eternal Law*. Thus that famous, and most renowned *Oratour*, and *Patriot* (*Tully* I mean) do's most admirably express the lineage, and descent of Laws in this golden manner. *Hanc video Sapientissimorum fuisse sententiam, Legem neque hominum ingeniis excogitatam, neque scitum aliquod esse Populorum; sed æternum quiddam, quod universum mundum regeret, imperandi, prohibendique sapientiâ. Itâ principem illam Legem, & ultimam mentem, dicebant omnia ratione aut cogentis, aut vetantis Dei.* which I shall thus render; *Wise men did ever look upon a Law, not as on a spark struck from humane Intellectuals, not blown up, or kindled with popular breath; but they thought it an eternal light shining from God himself, irradiating, guiding, and ruling the whole Universe; most sweetly, and powerfully discovering what ways were to be chosen, and what to be refused. And the mind of God himself is the centre of Laws, from which they were drawn, and into which they must return.*

Thus also that florid *Moralist*, *Plutarch*, resolves all Law and Justice, into that *Primitive*, and *eternal Law*, even God himself,

for even thus he tells us, *Justice* (saies he) *do's not onely sit like a Queen at the right hand of Jupiter, when he is upon his Throne; but she is always in his bosom, and one with himself; and he closes it up with this, That God himself is ὁ νόμος πρῶτος, ὁ τελευτάς.* As he is the most Antient of Days, so also he is the most antient of Laws; as he is the perfection of Beings, so is he also the Rule of operations.

Nor must I let slip that Passage of *Plato*, where he calls a Law *Ζῆνός τε χρυσοῦν*, the golden Scepter, by which God himself rules, and commands; for, as all true Government ha's a bright stamp of divine Sovereignty, so every true Law ha's a plain superscription of his *Justice*. Laws are anointed by God himself, and most precious Oil drops down upon them to the skirts of a Nation; and the Law of Nature had the Oil of gladness poured out upon it above its fellows.

So then, that there is such a prime, and supreme Law is clear, and unquestionable; but who is worthy to unseal, and open this Law? and who can sufficiently display the glory of it? We had need of a *Moses*, that could ascend up into the Mount, and converse with God himself, and yet when he came down, he would be fain to put a veil upon his face, and upon his expressions too, lest otherwise he might too much dazle inferiour understandings; but, if the Schoolemen will satisfie you, (and you know some of them are stiled *Angelical*, and *Seraphical*) you shall hear, if you will, what they'l say to it.

Now this Law, according to them, is *Æterna quedam ratio practica totius dispositionis, & gubernationis Universi.* 'Tis an eternal Ordinance made in the depth of God's infinite wisdom, and counsell, for regulating, and governing of the whole World; which yet had not its binding virtue in respect of God himself, who ha's always the full, and unrestrained liberty of his own essence, which is so infinite, as that it cannot binde it self, and which needs no Law; all goodness, and perfection being so *intrinsecal*, and essential to it; but it was a binding determination in reference to the creature, which yet, in respect of all irrational Beings, did onely fortiter inclinare; but, in respect of Rationals, it do's formaliter obligare;

By this great, and glorious Law every good action was commanded, and all evil was discountenanc'd, add forbidden from everlasting. According to this righteous Law all rewards, and punishments

punishments were distributed in the eternal thoughts of God. At the command of this Law all *created Beings* took their several ranks, and stations, and put themselves in such operations, as were best agreeable, and conformable to their *Beings*. By this Law all *essences* were ordained to their ends by most happy, and convenient means. The life, and vigour of this Law sprang from the Will of God himself, from the voluntary decree of that eternal Law-giver, minding the publick Welfare of *Being*; who, when there were heaps of varieties, and possibilities in his own most glorious thoughts, when he could have made such, or such Worlds, in this, or that manner, in this, or that time, with such, and such *species*, that should have had more, or fewer *individuals*, as he pleased, with such operations, as he would allow unto them; he did then select, and pitch upon this way, and method, in which we see things now constituted, and did binde all things according to their several capacities, to an exact, and accurate observation of it.

So that by this you see how those *eternal Ideas* in the minde of God, and this *eternal Law* do differ. I speak now of *Ideas* not in a *Platonical* sence, but in a *Scholastical*, (unless they both agree, as some would have them.) For *Idea est possibilium, Lex tantum futurorum*. God had before him the picture of every possibility, yet he did not intend to binde a possibility, but onely a futurity. Besides, *Ideas*, they were situated onely in the *understanding* of God; whereas a Law ha's force, and efficacy from his *will*; according to that much commended Saying, *In Cælesti & Angelica curia voluntas Dei Lex est*. And then an *Idea* do's *magis respicere artificem*, it stays there where first it was; but a Law, do's *potius respicere subditum*, it calls for the obedience of another; as *Suarez* do's very well difference them.

Neither yet is this *eternal Law* the same with the *Providence* of God, though that be eternal also. But, as *Aquinas* speaks, *Lex se habet ad Providentiam, sicut principium generale ad particulares conclusiones*; or, if you will, *Sicut principia prima practica ad prudentiam*: his meaning is this, that *Providence* is a more punctual, and particular application of this binding rule, and is not the Law it self, but the *superintending power*, which looks to the *execution*, and accomplishment of it; or, as the most acute *Suarez* ha's it, *Lex dicit jus in communi constitutum: Providentia di-*

oit curam, quæ de singulis actibus haberi debet.

Besides, a Law, in its strict, and peculiar notion, do's onely reach to *rational Beings*; whereas *Providentia* do's extend, and spread it self over all. But that, which vexes the *Scholemen* most, is this, that they, having required *promulgation* as a necessary condition to the *existence* of a Law, yet they cannot very easily shew how this *eternal Law* should be publish'd from everlasting. But the most satisfactory account, that can be given to that; is this, that other Law-givers being very voluble, and mutable before their *minde*, and will be fully, and openly declared, they may have a purpose indeed, but it cannot be esteem'd a Law. But, in God there being no *variableness*, nor *shadow of turning*, this his Law ha's a binding virtue, as soon as it ha's a *Being*, yet so as that it do's not *actually*, and *formally* oblige a Creature, till it be made known unto it, either by some *revelation* from God himself, which is possible onely, and extraordinary; or else by the mediation of some other Law, of the Law of Nature, which is the usual, and constant way, that God takes for the promulgation of this his *eternal Law*. For that *volumen æternum*, that sacred *Manuscript*, which is writ by the *finger* of God himself in the heart of man, is a plain transcript of this original Law, so far as it concerns man's welfare. And this you see do's most directly bring me to search out the Law of Nature.

CHAP. VI.

Of the Law of Nature in general, its subject, and nature.

THE Law of Nature is that Law, which is *intrinsic*, and *essential* to a *rational Creature*; and such a Law is as necessary as such a Creature; for such a Creature, as a *Creature*, ha's a *superiour*, to whose *Providence*, and disposing it must be *subject*; and then, as an *Intellectual Creature*, 'tis capable of a *moral government*, so that 'tis very suitable, and *connatural* to it

to be regulated by a Law; to be guided, and commanded by one, that is infinitely more wise, and intelligent, then it self is, and that mindes its welfare more, then it self can. Inſomuch that the moſt bright, and eminent Creatures, even *Angelical Beings*, and *glorified Souls* are ſubject to a *Law*, though with ſuch an happy priviledge, as that they cannot violate, and tranſgreſs it; whereas the very dregs of *entity*, the moſt ignoble *Beings* are moſt incapable of a *Law*, for you know *inanimate beings* are carried on onely with the vehemency, and neceſſity of *natural inclinations*; nay, *ſenſitive Beings* cannot reach or aſpire to ſo great a perfection, as to be wrought upon in ſuch an *illuminative* way, as a *Law* is: they are not *drawn with theſe cords of men*, with theſe *moral Engagements*, but in a more *impulſive* manner driven, and ſpurred on with ſuch impetuous propenſions, as are founded in *matter*; which yet are directed by the wiſe, and violent eye, and by the powerful hand of a *Providence*, to a more beautiful, and amiable end, then they themſelves were acquainted with. But yet the *Lawyers*, the *Civilians*, would ſain enlarge the *Law of Nature*, and would willingly perſwade us, that all *ſenſitive Creatures* muſt be brought within the compaſs of it; for this they tell us, *Jus naturale eſt, quod Natura omnia animalia docuit: nam jus illud non ſolum Humani Generis eſt proprium, ſed omnium animalium, quæ in terra marique naſcuntur, Avium quoque commune eſt.* Nay, they are ſo confident of it, as that they inſtance in ſeveral particulars; *Maris & fæmine conjunctio, Liberos procreatio, educatio, conſervatio, Plurima in tutelam propriam facta, Apium respublica, Columbarum conjugia.* But not onely the *Criticks*, but the *Scholemen* alſo do ſufficiently correct the *Lawyers* for this their vanity; for certainly theſe men mean to bring *Beaſts*, *Birds*, and *Fiſhes* into their *Courts*, and to have ſome fees out of them. Perhaps they expect alſo that the *Doves* ſhould take *Licences* before they marry: it may be they require of the *Beaſts* ſom *penitential*, or (which will ſuffice them) ſome *pecuniary ſatisfaction* for all their *adulteries*; or it may be the *Pope* will be ſo favourable, as to give his fellow-*Beaſts* ſome *Diſpenſation* for all their irregular, and incongruous mixtures.

But yet, notwithstanding, the proſecute this their *Notion*, and go on to frame this difference between *κοινωνία ἐν νουθῶν, & νομικὴν κοινωνίαν*, *Jus Gentium*, and *Jus Naturale*. The *Law of Nature*

(say they) is that, which is common with men to irrational Creatures also; but the Law of Nations is onely between men: but this *Distinction* is built upon a very sandy bottom; what the true difference is we shall see hereafter. Now all, that can be pleaded in the behalf of the *Lawyers*, is this, that they err more in the word, then in the reality. They cannot sufficiently clear this *Title* of a Law; for that there are some clear, and visible stamps, and impressions of Nature upon sensitive Beings, will be easily granted them by all, and those instances, which they bring, are so many ocular demonstrations of it; but that there should a formal obligation ly upon Brutes; that they should be bound to the performance of natural commands in a legal manner; that there should be a Νόμος γεγραμμένος upon them, ὡς ἐν ἀναπολογῆτις, so as that they should be left without excuse, and ly under palpable guilt, and be obnoxious to punishments for the violation of it; this they cannot possible finde out unless they could set up this Candle of the Lord in sensitive Creatures also; whereas there are in them onely some μῦθματα ἢ ἀνθερωπίνης ζωῆς, as the Philosopher calls them, which the Oratour renders virtutum simulacra, some apish imitations of Reason, some shadows of Morality, some counterfeit Ethicks, some wilde Oeconomicks some faint representations of Politicks amongst some of them. Yet all this while they are as far distant from the truth of a Law, as they are from the strength of Reason. There you may see some sparks of the divine Power, and Goodness; but you cannot see the Candle of the Lord. Now these men might have considered, if they had pleased; that as for the prints, and foot-steps of Nature, some of them may be seen in every Being. For Nature ha's stamp't all entity with the same seal; some softer Beings took the impression very kindly, and clearly; some harder ones took it more obscurely.

Nature plaid so harmoniously and melodiously upon her Harp, as that her Musick prov'd not onely like that of Orpheus, which set onely the sensitive Creatures on dancing; but, like that of Amphion, inanimate Beings were elevated by it, even the very stones did knit, & unite themselves to the building of the Universe.

Shew me any Being, if you can, that do's not love its own welfare, that do's not seek its own rest, its centre, its happiness, that do's not desire its own good, οὐ πάντα ἐπισταί, as he speaks;
pick

pick out an *Entity*, if you can tell where, that do's not long for the continuation, and amplification, for the diffusion, and spreading of its own *Being*. Yet surely the *Lawyers* themselves cannot imagine, that there is a Law given to all *inanimate Beings*, or that they are accountable for the violation.

Let them also *demurr* awhile upon that *Argument*, which *Suarez* urges against them, that these *sensitive Creatures* are totally defective in the most principal branches of the *Law of nature*; as in the *acknowledging* of a *Deity*, in the *adoring* of a *Deity*: where is there the least adumbration of *Divine Worship* in *sensitive Beings*? What do they more than the *Heavens*, which declare the glory of *God*; or the *Firmament*, which shews his *handy-work*? Unless, perhaps, the *Lawyers* can finde not onely a *Commonwealth*, but a *Church* also among the *Bees*, some *Canonical Obedience*, some laudable *Ceremonies*, some *decency*, and *conformity* amongst them. We'll onely set some of the *Poets* to laugh the *Lawyers* out of this opinion. Old *Hesiod* tells them his minde very freely;

Τῶν δ' ὅς τις ἀνθρώποισι νόμον δάπαζε Κρονίων,
Ἰχθυῶν δ', καὶ θηρῶν, καὶ διανοῖς πτερυγῶν,
Ἐδιδυμὸν ἀλλήλους, ἐπεὶ ἐ δίκη ἐστὶ μὴ αὐτῶν,
Ἀνθρώποισι δ' ἴδωκε δίκην, ἢ πολλὰν αἰείη.

What are those *Laws*, that are observed by a rending, and tearing *Lion*, by a devouring *Leviathan*? do's the *Wolf* oppress the *Lamb* by a *Law*? Can *Birds of prey* shew any *Commission* for their *plundering*, and *violence*? Thus also that *amorous Poet* shews, that these *sensitive Creatures*, in respect of *Lust*, are absolute *Antinomians*. For thus he brings in a *Wanton* pleading;

----- Coeunt animalia nullo

Cetera delicto, nec habetur turpe juventa

Ferre patrem tergo; sit equo sua filia conjux;

Quasque creavit init pecudes caper; ipsaque, cujus

Semine concepta est, ex illo concipit ales.

And what though you meet with some ἀπὲς λεγόμενα, some rare patterns of *sensitive Temperance*? a few scattered, and uncertain *Stories* will never evince, that the whole heap, and generality of *Brutes* are according to a *Law*. You have heard it may be of a *chaste Turtle*; and did you never hear of a *wanton Sparrow*? It may be you have read some *Story* of a *modest Elephant*;

phant; but what say you in the mean time to whole flocks of lascivious Goats? Yet grant that the several multitudes, all the species of these irrational Creatures were all without spot, and blemish, in respect of their sensitive conversation, can any therefore fancy, that they dress themselves by the glass of a Law? Is it not rather a faithfulness to their own natural inclinations? which yet may very justly condemn some of the Sons of men, who though they have the Candle of the Lord, and the Lamp of his Law, yet they degenerate more, then these inferiour Beings, which have onely some general Dictates of Nature.

This is that Notive, with which the Satyrist quicken'd, and awaken'd some of his time;

Sensum è cœlesti demissum traximus arce.

Cujus egent prona, & terram spectantia; Mundi

Principio indulsit communis Conditor illis

Tantum animas, nobis animum quoque. -----

A Law, 'tis founded in Intellectuals, in נֶפֶשׁ, not in שֶׁפֶל: it supposes a noble, and free born Creature; for where there is no Liberty, there's no Law, a Law being nothing else, but a Rational restraint, and limitation of absolute Liberty. Now all Liberty is Radicaliter in Intellectu; and such Creatures, as have no light, have no choice, no Moral variety.

The first, and supreme Being ha's so full, and infinite a liberty, as cannot be bounded by a Law; and these low, and slavish Beings have not so much liberty, as to make them capable of being bound. *Inter Bruta silent leges.* There is no *Turpe*, nor *Honestum* amongst them; no duty, nor obedience to be expected from them; no praise, or dispraise due to them; no punishment, nor reward to be distributed amongst them.

But, as the learned Grotius do's very well observe; *Quoniam in bestias propriè delictum non cadit, ubi bestia occiditur, ut in lege Moïsis, ob concubitum cum homine, non ea verè pœna est, sed usus domini humani in bestiam.* For Punishment, in its formal notion, is ἀμαρτήματα & ἁδικήματα (as the Greek Lawyers speak) or, as the fore-mentioned Authour describes it, 'tis malum Passionis, quod infligitur ob malum Actionis. In all punishment there is to be some ἐντάλλαγμα, & ἀμείβη, so that every Damnum, or Incommodum is not to be esteem'd a punishment, unless it be in vindictam culpæ. So as for those Laws given to the Jews, where sometimes the

the *Beast* also was to be put to death: the most renowned *Selden* gives a very full, and satisfactory account of it out of the *Jewish Writings*, and does clearly evidence that the meaning was not this; that the *Beast* was guilty of a *crime*, and had *violated* a *Law*, and therefore was to be condemned, and put to death; but it was in order to the happiness, and welfare of men: for *Bestia cum homine concumbens* was to be *ston'd*; partly because it was the occasion of so foul a fact, and so fatal a punishment unto man; and partly that the sight, and presence of the object might not repeat so prodigious a crime in the thoughts of men, nor renew the memory of it, nor continue the disgrace of him, that died for it. But there was another different reason in *Bove cornu-peta*: for there, as *Maimonides* tells us, in his *Moreh Nebuchim*, 'twas *ad pœnam exigendam à Domino*: the putting of that to death was a punishment to the Owner for not looking to it better: for I cannot at all consent to the fancy of the *Jewes*; which *Iosephus* mentions; *μηδ' ἐς τροφὴν εὐχρηστέον καὶ κατὰ νόμον*. Although the forenamed *Critick* give a better sense of it, then 'tis likely the *Author* ever intended, *Non in alimentum sumi debuit, unde scilicet in Domini commodum cederet*: but how such an Interpretation can be extracted out of *εὐχρηστέον ἐς τροφὴν*; is not easily to be imagined; for those words of *Iosephus* plainly imply, that the *Jewes* thought such an Ox could not yield *wholsome nourishment*; or, at the best, they look'd upon it as an *unclean Beast*, which was not to be eaten: which indeed was a fond, and weak conceit of them, but they had many such, which yet the learned *Author* loves to excuse, out of his great favour, and indulgence to them. Yet, which is very remarkable, if the Ox had kill'd a *Gentile*, they did not put it to death. It seems it would yield *wholsome nourishment* for all that. But this we are sure of, that as God does not take care for *Oxen*, (which the acute *Suarez* does very well understand of *Cura Legislativa*; for otherwise God hath a *Providential care* even of them) so neither does he take care for the punishment of *Oxen*, but 'tis written for his *Israel's* sake, to whom he hath subjected these Creatures, and put them under their feet.

Neither yet can the proper end of a *Punishment* agree to *sensitive Creatures*; for all Punishment is *ἐνταυτῷ τῷ ἀγαθῷ*, as *Plato* speaks *ἐκ ἐνταυτῷ τῷ κακῷ γίνεσθαι, ὅ γὰρ τὸ καλὸν ἀγνόντων ἐστὶ πᾶσι*. 'Tis

not in the power of Punishment to recall what is past, but to prevent what's possible. And that wise *Moralist*, *Seneca*, does almost translate *Plato verbatim*; *Nemo prudens punit, quia peccatum est, sed ne peccetur: Revocari enim praterita non possunt, futura prohibentur.*

So that the end of all Punishment is either in *compensationem*, which is καὶ ἀντιπρόδοις εἰς τὸ τῷ νουμένῳ συμμέτρον ἀντιποιεῖν, 'tis in *utilitatem ejus, contra quem peccatum est*: or else 'tis in *emendationem*, and so in *utilitatem peccantis*; in respect of which that elegant *Moralist* *Plutarch*, styles punishment ἰατρικὰς λύχης, and *Hierocles* calls it ἰατρικὴν νοσηρίαν: or else it is in *exemplum*, in *utilitatem aliorum*; ἢ αἱ ἀλλοι ὁρῶσι τὸ αἰῶν τῷ, καὶ φοβῶνται, as the *Greek Orator* speaks; the same, which *God* speaks by *Moses*, that *Israel* may hear, and fear: and thus Punishment does δαδερματίζειν.

But none of these ends are applyable to *sensitive Creatures*; for there is no more *satisfaction* to *Justice* in inflicting an evil upon them, then there is in the ruining of *inanimate Beings*, in demolishing of *Cities*, or *Temples* for *Idolatry*; which is onely for the good of them, that can take notice of it: for otherwise, as that grave *Moralist*, *Seneca*, has it, *Quàm stultum est his irasci, quæ iram nostram nec meruerunt, nec sentiunt*: No satisfaction is to be had from such things, as are not apprehensive of Punishment. And therefore *Annihilation*, though a great evil, yet wants this sting, and aggravation of a Punishment; for a *Creature* is not sensible of it.

Much lesse can you think, that a Punishment has any power to mend, or meliorate *sensitive Beings*, or to give *Example* to others amongst them.

By all this you see, that amongst all *irrational Beings* there is no ἀνομία, and therefore no ἀμαρτία, and therefore no τιμωρία: from whence it also flows, that the *Law of Nature* is built upon Reason.

There is some good so proportionable, and nutrimental to the *Being* of man, and some evil so venomous, and destructive to his *Nature*, as that the Good of *Nature* does sufficiently *antidote*, and fortifie him against the one, and does maintain, and sweeten his *Essence* with the other. There is so much *Harmony* in some actions, as that the Soul must needs dance at them: and there is such

such an harsh discord, and jarring in others, as that the Soul cannot endure them.

Therefore the learned *Grotius* does thus describe the *Law of Nature*; *Jus Naturale est dictatum recte Rationis, indicans, alicui, ex ejus convenientia, vel disconvenientia cum ipsa natura Rationali, inesse Moralem turpitudinem, aut necessitatem Moralem; & consequenter ab Authore Natura, ipso Deo, talem actum aut vetari, aut precipi.* Which I shall thus render; "The Law of Nature is a streaming out of Light from the Candle of the Lord, powerfully discovering such a deformity in some evil, as that an intellectual eye must needs abhor it; and such a commanding beauty in some good, as that a rational Being must needs be enamour'd with it; and so plainly shewing, that God stamp'd, and seal'd the one with his command, and branded the other with his disliking.

Chrysostome makes mention of this Νόμος φυσικός, and does very Rhetorically enlarge himself upon it in his twelfth, and thirteenth *Orations Περὶ Ἀνδριάντων* where he tells us, that it is αὐτοδίδακτος ἡ γνώσις τοῦ καλοῦ, καὶ τοῦ κακοῦ a Radical, and fundamental knowledge, planted in the Being of Man, budding, and blossoming in first principles, flourishing, and bringing forth fruit, spreading it self into all the fair, and goodly branches of Morality, under the shadow of which the Soul may sit with much complacency and delight. And, as he pours out himself very fluently, Οὐ χρεία τοῦ λόγου, ἐστὶ δὲ διδασκαλῶν, ἐστὶ πόρων, ἐκαμμάτων. There's no need of Oratory to allure men to it, you need not heap up Arguments to convince them of it: No need of an Interpreter to acquaint them with it: No need of the mind's spinning, or toying, or sweating for the attaining of it; it grows spontaneously, it bubbles up freely, it shines out cheerfully, and pleasantly; it was so visible, as that the most infant-age of the World could spell it out, and read it without a Teacher: καὶ μωτὴς, ἐπεστρωταί, ἐδρασαί, as he goes on: 'twas long extant before Moses was born, long before Aaron rung his golden Bells, before there was a Prophet, or a Judge in Israel. Men knew it διὰ τὸν Θεὸν τὸν ἐνδοξόν διδασκόντα. They had a Bible of God's own printing, they had this Scripture of God within them. By this Candle of the Lord, Adam, and Eve discovered their own folly, and nakedness; this Candle flamed in Cain's conscience, and

this *Law* was proclaimed in his heart with as much terror, as 'twas publish'd from *Mount Sinai*, which fill'd him with those furious reflexions for his *unnatural Murder*. *Enoch*, when he walk'd with God, walk'd by this light, by this rule. *Noah*, the Preacher of Righteousnesse, took this *Law* for his *Text*. Nay, you may see some print of this *Law* upon the hard heart of a *Pharaoh*, when he cries out, *The LORD is righteous, but I, and my people have sinned*. Hence it was, that God, when he gave his *Law* afresh, gave it in such a compendious *Brachygraphy*; he wrōt it as it were in *Characters*, 'Ου φοβίσεις, 'Ου μοιχάσεις, 'Ου κλέψεις, without any explication, or amplification at all. He onely enjoyned it with an *Imperatorius brevity*, he knows there was enough in the breasts of men to convince them of it, and to commandment upon it, onely in the *Second Command* there is added an enforcement; because his people were excessively prone to the violation of it; and in that of the *Sabbath* there is given an exposition of it, because in all its circumstances it was not founded in *Natural Light*. So that in *Plutarchs* language the *Decalogue* would be call'd νόμος σφυρήλατος, *Gold in the Lump*; whereas other *Law-givers* use to beat it thinner. Of this *Law*, as 'tis printed by *Nature*, *Philo* speaks very excellently; νόμος δ' ἀφ' αὐτῆς ὁ θεὸς λόγος, ἐκ τῶν τῶ θεῶν, ἢ τῶ θεῶν θνητῶ φθαρτῶς ἐν καρτερίοις, ἢ σήλαις ἀφύροις, ἀλλ' ἐκ ἀθανάτου εὐπνοῦ ἀφθαρτῶς ἐν ἀθανάτῳ διανοία τυπωθεῖς. "Right reason (saith he) is that fix'd, and unshaken *Law*, not writ in perishing-paper by the Hand, or Pen of a Creature, nor graven like a dead letter upon livelesse, and decaying Pillars; but written with the point of a Diamond; nay, with the finger of God himself in the heart of man. A Deity gave it an *Imprimatur*; and an eternal Spirit grav'd it in an immortal mind. So as, that I may borrow the expression of the *Apostle*, the mind of man is στήλη, καὶ ὀρθοστάτης ἀληθείας τῶν πραγμάτων. And I take it in the very same sense, as tis to be took of the Church; Tis a Pillar of this Truth, not to support it, but to hold it forth; Neither must I let slip a passage in *Plutarch*, which is very near of kin to this of *Philo*; 'Ο νόμος ἐκ ἐν βίῳ βλήσει ἐξω κρημνισμένος, ἐδέξασθαι ξύλον, ἀλλ' ἐμφυχθῆναι ὡς ἐν τῷ λόγῳ αἰὲν αὐτοῦ. καὶ παρασουλᾶσθαι, καὶ μηδὲ ποτε τιτῶν ψυχῶν ἐπὶ ἐρημιᾶς ἡγεμονίας. You may take it thus: "This Royal *Law* of Nature was never shut up in a Paper-prison, was never confind,

or

of this *Law* in a very lofty strain: Νόμος ὁ πάντων βασιλεὺς
 θεῶν τε, καὶ ἀνθρώπων, ἐν τῷ ἁγίῳ εἰαίῳ τὸ δικαίωμα ἰσοστατοῦ
 χειρὶ. "This *Law*, which is the *Queen of Angelical, and Humane*
Beings, does so rule, and dispo^te of them, as to bring about
Justice with a most *high, and powerful, and yet with a most soft,*
and delicate hand.

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ἡ τοῦ νόμου δυνάμις, καὶ ἡ ἐξουσία. *The Law, that is most filled with Reason, must needs be most victorious, and triumphant.*

The same *Philosopher*, in his tenth book *de Republica*, hath another distinction of *Laws*; one branch whereof does plainly reach to the *Law of Nature*.

There are, saies he, Νόμοι καὶ γὰρ ἡ φύσις, which are the same with those, which he call'd Νόμοι ἰσοί before; and then there are Νόμοι καὶ τὰ ἴδια, which are all one with that he stil'd before Νόμοι καὶ κατὰ φύσιν. Now, as he speaks, these Νόμοι καὶ τὰ ἴδια are ἐν ὁρίων, *Laws of the first Magnitude*, of a *Nobler Sphere*, of a *vaster*, and *purer influence*. Where you see also, that he calls the *Law of Nature* the *Moral Law*; and the same, which the *Apostle* calls Νόμος γὰρ ἡ φύσις, he, with the rest of the *Heathen*, calls it Ἀγροῦ νόμος, couching the same sense in a seeming contradiction.

The *Oratour* has it exprefly; *Non scripta, sed nata Lex*.

And amonit all the *Heathen* I can meet with none, that draws such a lively portraicture of the *Law of Nature*, as that *Noble Oratour* does.

You may hear him thus pleading for it: *Nec, si, regnante Tarquinio, nulla erat scripta Lex de Stupris, &c.* "Grant (saies he) 'that *Rome* were not for the present furnish'd with a *Positive Law* able to check the lust, and violence of a *Tarquin*; yet there 'was a *Virgin-Law of Nature*, which he had also ravish'd, and 'desflour'd: there was the beaming out of an *eternal Law*, enough to revive a modest *Lucretia*, and to strike terrour into the heart of so licentious a *Prince*: for, as he goes on, *Est quidem vera Lex Recta Ratio, Natura congruens, diffusa in omnes, constans, sempiterna: qua vocet ad officium jubendo, vetando a fraude deterreat; qua tamen probos, neque frustra, jubet, aut vetat, nec improbos jubendo, aut vetando movet. Hinc Legi nec propagari fas est, neque derogari ex hac aliquid licet, neque tota abnegari potest, nec verò aut per Senatum, aut per Populum solvi hac Lege possumus, neque est quarendus explanator, aut interpret ejus alius. Non erat alia Romæ, alia Athenis; Alia nunc, alia posthac: sed & omnes gentes, omni tempore, Vna Lex, & sempiterna, & immutabilis continebit, unusque erit quasi communis Magister, & Legislator omnium Deus: Ille Legis hujus Inventor, Disceptor, Lator, cui qui non parebit, ipse se fugiet, & Naturam*

ram hominis aspernabitur. Hoc ipso licet maximas poenas, etiam si cetera, quae putantur, effugerit.

His meaning is not much different from this:

'*Right Reason* is a beautiful Law; a Law of a pure complexion, of a natural colour, of a vast extent, and diffusion, its colour never fades, never dies. It encourages men in obedience with a smile, it chides them, and frowns them out of wickedness. Good men hear the least whispering of its pleasant voice, they observe the least glance of its lovely eye; but wicked men sometimes will not hear it, though it come to them in Thunder, nor take the least notice of it, though it should flash out in Lightning. None must enlarge the *Phylacteries* of this Law, nor must any dare to prune off the least branch of it. Nay, the malice of man cannot totally deface so indelible a beauty. No *Pope*, nor *Prince*, nor *Parliament*, nor *People*, nor *Angel*, nor *Creature* can absolve you from it. This Law never paints its face, never changes its colour, it does not put on one Aspect at *Athens* and another face at *Rome*: but looks upon all Nations, and Persons with an impartial eye, it shines upon all Ages, and Times, and Conditions with a perpetual Light, it is yesterday, and to day, the same for ever. There is but one Law-giver, one Lord, and supreme Judge of this Law, God blessed for evermore. He was the Contriver of it, the Commander of it, the Publisher of it, and none can be exempted from it, unless he will be banish'd from his own essence, and be excommunicated from *Humane Nature*. This Punishment would have sting enough, if he should avoid a thousand more, that are due to so foul a transgression.

Thus you see, that the *Heathen* not onely had this *Natural* Law upon them, but also they themselves took special notice of it, and the more refined sort amongst them could discourse very admirably about it, which must needs leave them the more inexcusable for the violation of it.

We come now to see where the strength of the *Law of Nature* lies, where its *nerves* are, whence it hath such an efficacious influence, such a binding virtue.

And I find *Vasquez* somewhat singular, and withall erroneous in his opinion, whilst he goes about to shew, that the *formality*

ity of this Law consists onely in that *harmony*, and *proportion*, or else that *discord*, and *disconvenience*, which such and such an *object*, and such and such an *action* has with a *Rational Nature*; for (saies he) every *Essence* is *Mensura Boni & Mali* in respect of it self.

Which, as he thinks, is plainly manifested, and discovered also in *Corporeal Beings*, which use to fly onely from such things, as are *destructive* to their own *forms*, and to embrace all such *neighborly*, and *friendly Beings*, as will close, and comply with them. But he might easily have known, that as these *material Beings* were never yet so honoured, as to be judg'd capable of a *Law*; so neither can any *naked Essence*, though never so pure, and noble, lay a *Moral engagement* upon it self, or bind its own *Being*: for that would make the very same *Being* *superiour* to it self, as it gives a *Law*, and *inferiour* to it self, as it must obey it.

So that the *most high*, and *sovereign Being*, even God himself, does not subiect himself to any *Law*; though there be some *Actions* almost agreeable to his *Nature*, and others plainly inconsistent with it, yet they cannot amount to such a power, as to lay any obligation upon him, which should in the least *Notion* differ from the liberty of his own *Essence*.

Thus also in the *Common-wealth* of *Humane Nature* that *proportion*, which *Actions* bear to *Reason*, is indeed a sufficient foundation for a *Law* to build upon, but it is not the *Law* it self, nor a *formal obligation*.

Yet some of the *Schoolmen* are extreme bold, and vain in their *Suppositions*, so bold, as that I am ready to question whether it be best to repeat them: yet thus they say,

Si Deus non esset, vel si non uteretur Ratione, vel si non recte judicaret de rebus; si tamen in homine idem esset dictamen Recte Rationis, quod nunc est, haberet etiam eandem Rationem Legis, quam nunc habet.

But what are the goodly spoils, that these men expect, if they could break through such a croud of *Repugnancies*, and *Impossibilities*? The whole result, and product of it will prove but a meer *Cypher*; for *Reason*, as tis now, does not bind in its own name, but in the name of its *supreme Lord*, and *Sovereign*, by whom *Reason* lives, and moves, and has its being.

For, if onely a *Creature* should bind it self to the observation of

of this Law, it must also inflict upon it self such a *punishment*, as is answerable to the violation of it: but no such *Being* would be *willing*, or *able* to punish it self in so high a measure, as such a *transgression* would *meritoriously* require; so that it must be accountable to some other *Legislative power*, which will vindicate its own commands, and will by this means engage a *Creature* to be more mindful of its own happiness, then otherwise it would be.

For though some of the Gallenter *Heathen* can brave it out sometimes in an expression, that the very *turpitude* of such an *Action* is *punishment* enough, and the very *beauty* of *Goodness* is an abundant *reward*, and *compensation*; yet we see, that all this, and more then this, did not efficaciously prevaile with them for their due conformity, and full obedience to *Nature's Law*; such a *single cord* as this will easily be broken.

Yet there is some *truth* in what they say; for thus much is visible, and apparent, that there is such a *Magnetical power* in some good, as must needs allure, and attract a *Rational Being*; there is such a *native Fairness*, such an *intrinsic loveliness* in some objects, as does not depend upon an *external command*, but by its own worth must needs win upon the *Soul*: and there is such an inseparable *deformity*, and *malignity* in some evil, as that *Reason* must needs loath it, and abominate it.

Inasmuch as that, if there were no *Law*, or *Command*, yet a *Rational Being*, of its own accord, out of meer love, would espouse it self to such an *amiable good*, 'twould clasp, and twine about such a precious *object*, and, if there were not the least *check*, or *prohibition*, yet, in order to its own welfare, 'twould abhor, and flie from some *black evils*, that spit out so much venome against its *Nature*.

This is that, which the *Schoolmen* mean, when they tell us, *Quædam sunt mala, quia prohibentur; sed alia prohibentur, quia sunt mala*: that is, in *positive Laws*, whether *Divine*, or *Humane*, Acts are to be esteem'd evil upon this account, because they are *forbidden*; but in the *Law of Nature* such an *evill* was intimately, and inevitably an *evil*, though it should not be *forbidden*.

Now that there are such *Bona per se*, and *Mala per se*, (as the *Schools* speak) I shall thus demonstrate: *Quod non est malum per se, potuit non prohiberi*; for there is no reason imaginable, why

there should not be a possibility of not prohibiting that, which is not *absolutely* evil, which is in its own nature *indifferent*.

But now there are some evils so *excessively* evil, so *intolerably* bad, as that they cannot but be *forbidden*; I shall onely name this one, *Odium Dei*; for a *Being* to hate the *Creator*, and cause of its *Being*, if it were possible for this not to be *forbidden*, it were possible for it to be *lawful*; for *Ubi nulla Lex, ibi nulla pravari- catio*: Where there's no *Law*, there's no *'Avopia*. where there's no *Rule*, there's no *Anomaly*; if there were no *prohibition* of this, 'twould not be *sin* to do it. But that to hate God should not be *sin*, does involve a whole heap of *contradictions*; so that this evil is so full of evil, as that it cannot but be *forbidden*; and therefore is an evil in order of *Nature* before the *Prohibition* of it. Besides, as the *Philosophers* love to speak, *Essentia rerum sunt immutabiles*, *Essences* neither *ebb* nor *flow*, but have in themselves a *perpetual Unity*, and *Identity*: and all such *Properties*, as *flow*, and *bubble* up from *Beings*, are constant, and unvariable; but, if they could be stopt in their *motion*, yet that state would be *violent*, and not at all *connatural* to such a subject.

So that grant onely the *Being* of Man, and you cannot but grant this also; That there is such a constant *Conveniency*, and *Analogy*, which some *Objects* have with its *Essence*, as that it cannot but encline to them; and that there is such an irreconcilable *Disconvenience*, such an *Eternal Antipathy* between it, and other *Objects*, as that it must cease to be what it is, before it can come near them.

This *Suarez* terms a *Natural Obligation*, and a just foundation for a *Law*. But now, before all this can rise up to the height, and perfection of a *Law*: there must come a *Command* from some *Superiour Powers*, from whence will spring a *Moral Obligation* also, and make up the *formality* of a *Law*.

Therefore God himself, for the brightning of his own *Glory*, for the better regulating, and tuning of the *World*, for the maintaining of such a choice piece of his workmanship, as *Man* is, has publish'd this his *Royal Command*, and proclaim'd it by that principle of *Reason*, which he has planted in the *Being* of *Man*: which does fully convince him of the *righteousness*, and *goodnesse*, and necessity of this *Law*, for the *materials* of it; and of the *validity*, and *authority* of this *Law*, as it comes from the *Minde*, and *Will* of his

Creator.

Creator. Neither is it any *eclipse*, or *diminution* of the Liberty of that *first Being*, to say, that there is some *evil* so foul, and ill-favour'd, as that it cannot but be *forbidden* by him; and that there is some *good* so fair, and eminent, as that he cannot but *command* it.

For, as the *Schoolmen* observe, *Divina voluntas, licet simpliciter libera sit ad extra, ex suppositione tamen unius Actus liberi, potest necessitari ad alium.*

Though the *Will* of God be compleatly free in respect of all his looks, and glances towards the *Creature*, yet notwithstanding, upon the voluntary, and free precedency of one *Act*, we may justly conceive him necessitated to another, by virtue of that indissoluble connexion, and concatenation between these two *Acts*, which does in a manner knit, and unite them into one.

Thus God has an *absolute* liberty, and choice, whether he will make a *promise*, or no; but if he has made it, he cannot but *fulfil* it. Thus he is perfectly free, whether he will reveal his mind, or no; but, if he will reveal it, he cannot but speak *truth*, and manifest it as it is.

God had the very same liberty, whether he would *create* a *World*, or no; but, if he will *create* it, and keep it in its comeliness, and proportion, he must then have a *vigilant*, and *providential* eye over it; and, if he will provide for it, he cannot but have a perfect, and indefective *Providence* agreeable to his own *wisdom*, and *goodness*, and *Being*: so that if he will create such a *Being*, as *Man*, such a *Rational Creature*, turnish'd with sufficient knowledge to discern between some *good*, and *evil*; and, if he will supply it with a proportionable concurrence in its *operations*, he cannot then but prohibit such *acts*, as are *intrinsically prejudicial*, and detrimental to the *Being* of it: neither can he but command such *acts*, as are necessary to its *preservation*, and *welfare*.

God therefore, when from all *Eternity* in his own glorious Thoughts he contriv'd the *Being* of *Man*, he did also with his piercing eye see into all *conveniences*, and *disconveniences*, which would be in reference to such a *Being*, and by his *eternal Law* did restrain, and determine it to such *acts*, as should be advantageous to it, which in his wise *Oeconomy*, and dispensation, he publish'd to man by the voice of *Reason*, by the mediation of this *Natural Law*.

Whence it is, that every *violation* of this Law is not onely an injury to man's *being*; but *ultra nativam rei malitiam*, (as the *Scholes* speak) 'tis also a *virtual*, and *interpretative* contempt of that *supreme Law-giver*; who, out of so much *wisdom*, *love*, and *goodness* did thus bind man to his own happiness.

So much then, as man does start aside, and *apostatize* from this Law; to so much *mifery*, and *punishment* does he expose himself.

Though it be not necessary, that the *Candle* of *Nature* should discover the full extent, and measure of that *Punishment*, which is due to the breakers of this Law; for to the nature of *Punishment* *non requiritur, ut præcognita sit pœna, sed ut fiat ætus dignus tali pœnâ*. The *Lawyers*, and *Schoolmen* both will acknowledge this *Principle*.

For, as *Suarez* has it, *Sequitur reatus ex intrinseca conditione culpæ; ita ut, licet pœna per Legem non sit determinata, arbitrio tamen competentis Judicis puniri possit*. Yet the *Light* of *Nature* will reveal, and disclose thus much; That a *Being* totally dependent upon another, *essentially* subordinate, and subject to it, must also be *accountable* to it for every *provocation*, and *rebellion*; And, for the violation of so good a *Law*, which he has set it, and for the sinning against such admirable *Providence*, and *Justice*, as shines out upon it, must be lyable to such a *Punishment*, as that glorious *Law-giver* shall judge fit for such an offence; who is so full of *Justice*, as that he cannot, and so great in *Goodness*, as that he will not punish a *Creature* above its desert.

CHAP. VII.

The Extent of the Law Nature.

There are stamp'd, and printed upon the the *Being* of Man, some clear, and undelible *Principles*, some *first*, and *Alphabetical Notions*; by putting together of which it can spell out the *Law* of *Nature*.

There's scatter'd in the *Soul* of man some seeds of *Light*, which fill

fill it with a vigorous pregnancy, with a multiplying fruitfulness, so that it brings forth a numerous, and sparkling posterity of *secondary Notions*, which make for the crowning, and encompassing of the *Soul* with happiness.

All the fresh Springs of *Common*, and *Fountain-Notions* are in the *Soul* of Man, for the watering of his *Essence*, for the refreshing of this heavenly *Plant*, this *Arbor inversa*, this enclosed Being, this *Garden* of God.

And, though the wickedness of man may stop the pleasant *Motion*, the clear, and *Chrystalline* progress of the *Fountain*; yet they cannot hinder the *first risings*, the *bubbling* endeavours of it. They may pull off *Natures leaves*, and pluck off her *fruits*, and chop off her *branches*, but yet the *root* of it is *eternal*, the foundation of it is *inviolable*.

Now these *first*, and *Radical principles* are winded up in some such short bottoms as these: *Bonum est appetendum, malum est fugiendum; Beatitudo est querenda; Quod tibi fieri non vis, alteri ne feceris.* And Reason thus *ἐποικνιστὶς τοῦ νόμου*, incubando super hac *ova*, by warming, and brooding upon these *first*, and *Oval Principles* of her own laying, it being it self quicken'd with an heavenly vigour, does thus hatch the *Law of Nature*.

For, you must not, nor cannot think that *Natures Law* is confin'd, and contracted within the compass of two, or three *common Notions*; but Reason, as with one foot it fixes a *Center*, so with the other it measures, and spreads out a *Circumference*, it draws several *Conclusions*, which do all meet, and croud into these *first*, and *Central Principles*. As in those Noble *Mathematical Sciences* there are not onely some *first αἰτήματα*, which are granted as soon as they are ask'd, if not before; but there are also whole heaps of firm, and immoveable *Demonstrations*, that are built upon them: in the very same manner, *Nature* has some *Postulata*, some *παραθέσεις*, (which *Seneca* renders *Presumptiones*, which others call *Anticipationes Animi*,) which she knows a *Rational Being* will presently, and willingly yield unto; and therefore, by virtue of these, it does engage, and oblige it to all such commands, as shall by just result, by genuine production, by kindly and evident derivation flow from these.

For men must not onely look upon the *Capital Letters* of this *Νόμος γεννῆς*, but they must read the whole context, and coherence

nance of it; they must look to every jot, and Apex of it: for Heaven and Earth shall sooner pass away, than one jot, or Title, of this Law shall vanish.

They must not onely gaze upon two, or three Principles of the first Magnitude; but they must take notice of the lesser Celestial Sporades: for these also have their light, and influence.

They must not onely skim off the Cream of first Principles: but whatsoever sweetness comes streaming from the Dug of Nature, they must feed upon it, they may be nourish'd with it.

Reason does not onely crop off the tops of first Notions, but does so gather all the Flowers in Nature's Garden, as that it can bind them together in a pleasant Posy, for the refreshment of it self and others.

Thus, as a Noble Author of our own does well observe, *Tota ferè Ethica est Notitia communis*: All Morality is nothing, but a collection, and bundling up of Natural Precepts. The Moralists did but *πλατύνειν φυλακίσματα*, enlarge the fringes of Nature's Garment: they are so many Commentatours, and Expositours upon Nature's Law. This was his meaning, that stil'd Moral Philosophy, *ἡ περὶ τὰ ἀνθρώπινα φιλοσοφία*, that Philosophy, which is for the maintaining, and edifying of Humane Nature. Thus Nature's Law is frequently call'd the Moral Law. But the Schoolmen in their rougher Language make these several ranks, and distribution, of Natural Precepts, *τὰ πρώτα κατὰ φύσιν*. First, there come in the front *Principia Generalia*, (as some call them) *per se nota*: ut, *Honestum est faciendum; Prævum vitandum*. Then follow next *Principia particularia*, & magis determinata: ut, *Iustitia est servanda; Deus est colendus; Vivendum est temperatè*. At length come up in the rear, *Conclusiones evidenter illata, quæ tamen cognosci nequeunt nisi per discursum*; ut, *Mendacium, Furtum, & similia prava esse*.

These, though they may seem somewhat more remote, yet being fetch'd from clear, and unquestionable Premisses, they have Nature's Seal upon them; and are thus far sacred, so as to have the usual priviledge of a Conclusion, to be untouch'd, and undeniable.

For though that learned Authour, whom I mention'd not long before, do justly take notice of this, that Discourse is the usual inlet to Error, and too often gives an open admission, and courteous entertainment to such falsities, as come disguis'd in a Syllogistical

logistical form, which by their sequacious windings, and gradual insinuations, twine about some weak understandings: yet, in the nature of the thing it self, 'tis as impossible to collect an *Error* out of a *Truth*, as 'tis to gather the *blackest Night*, out of the *fairest Sunshine*, or the *louest wickedness* out of the purest goodness. A *Conclusion* therefore, that's built upon the *Sand*, you may very well expect its fall; but that, which is built upon the *Rock*, is impregnable, and immoveable: for, if the *Law of Nature* should not extend it self so far, as to oblige men to an accurate observation of that which is a remove, or two distant from *first Principles*, 'twould then prove extremely defective in some such *Precepts*, as do most intimately, and intensely conduce to the welfare, and advantage of an *Intellectual Being*.

And these *first Notions* would be most barren, inefficacious *Speculations*, unless they did thus increase, and multiply, and bring forth fruit with the blessing of Heaven upon them.

So that there is a necessary connexion, and concatenation between *first Principles*, and such *Conclusions*. For, as *Suarez* has it, *Veritas Principii continetur in Conclusionibus*: so that he, that questions the *Conclusion*, must needs also strike at the *Principle*. Nay, if we look to the notion of a *Law*, there is more of that to be seen in these more particular *Limitations*, then in those more universal *Notions*; for *Lex est proxima Regula operationum*. But now *Particulars* are nearer to existence, and operation, then *Universals*: and in this respect do more immediately steer, and direct the motions of such a *Being*. The one is the bending of the *Bow*; but the other is the shooting of the *Arrow*.

Suarez does fully determine this in such words as these, *Hæc omnia Præcepta* (he means both *Principles*, & *Conclusions*) *prodeunt à Deo, Auctore Naturæ, & tendunt ad eundem finem, nimirum ad debitam conservationem, & naturalem perfectionem, seu felicitatem Humanæ Naturæ*.

This *Law of Nature*, as it is thus branch'd forth, does bind in *foro Conscientiæ*: for as that *Noble Author*, (whom I more then once commended before) speaks very well in this: *Natural Conscience*, 'tis *Centrum Notitiarum communium*, and 'tis a kind of *Sensus communis* in respect of the inward *Faculties*, as that other is in respect of the outward *Senses*. 'Tis the competent Judge of this *Law of Nature*: 'tis the natural Pulse of the Soul,

by

by the beating, and motion of which, the state, and temper of men is discernable. The Apostle *Paul* thus felt the *Heathens pulse*, and found their Consciences sometimes *accusing* them, sometimes making *Apology* for them. Yet there's a great deal of difference between *Natural Conscience*, and the *Law of Nature*; for (as the *Scholemen* speak) *Conscience*, 'tis *Dictatum Præcticum in particulari*; 'tis a prosecution, and application of this *Natural Law*, as *Providence* is of that *eternal Law*.

Nay, *Conscience* sometimes does embrace onely the shadow of a *Law*, and does engage men, though erroneously, to the observation of that, which was never dictated by any just *Legislative* power. Nor is it content to glance onely at what's to come, but *Janus*-like, it has a double aspect, and so looks back to what's past, as to call men to a strict account for every violation of this *Law*:

Which *Law* is so accurate, as to oblige men not onely *ad actum*, but *ad modum* also: it looks as well to the inward form, and manner, as to the materiality, and bulk of outward Actions: for every *Being* owes thus much kindnesse, and courtesie to it self, not onely to put forth such acts, as are essential, and intrinsecal to its own welfare; but also to delight in them, and to fulfill them with all possible freeness, and alacrity, with the greatest intenseness, and complacency. *Self-love* alone might easily constrain men to this *natural obedience*. *Humane Laws* indeed rest satisfied with a visible, and external obedience; but *Natures Law* darts it self into the most intimate Essentials, and looks for entertainment there.

You know, that amongst the *Moralists* onely such acts are esteem'd *Actus Humani*, that are *Actus Voluntarii*. When *Nature* has tun'd a *Rational Being*, she expects, that every String, every Faculty should spontaneously, and chearfully sound forth his praise.

And the God of *Nature*, that has not chain'd, nor setter'd, nor enslav'd such a Creature, but has given it a competent liberty, and enlargement, the free diffusion, and amplification of its own Essence, he looks withall, that it should willingly consent to its own happiness, and to all such means, as are necessary for the accomplishment of its choicest end: and that it should totally abhor whatsoever is destructive, and prejudicial to its own Being; which

which if it do, 'twill presently embrace the *Law of Nature*, if either it loves its God, or it self; the *command* of its God, or the *welfare* of it self.

Nay, the *Precepts* of this *Natural Law* are so potent, and triumphant, as that some *acts*, which rebel against it, become not onely *Illiciti*, but *Irriti*, as both the *Scholemen*, and *Lawyers* observe; they are not onely *irregularities*, but meer *nullities*: and that either *ob defectum Potestatis*, & *Incapacitatem Materie*; as if one should go about to give the same thing to two several *Persons*, the second *Donation* is a *Moral Non-entity*: or else *Propter perpetuam rei Indecentiam*, & *Turpitudinem durantem*; as in some *anomalous*, and *incestuous Marriages*. And this *Law of Nature* is so exact, as that 'tis not capable of an *Emenda*, which the *Lawyers* call *Emendatio Legis*: but there is no mending of *Essences*, nor of *Essential Laws*; both which consist in *Puncto*, in *Indivisibili*, and so cannot *Recipere magis & minus*: nor is there any need of it: for in this *Law* there's no *Rigour* at all, 'tis pure *Equity*, and so nothing is to be abated of it. Neither does it depend onely *à mente Legislatoris*, which is the usual *Rise* of *Mitigation*; but 'tis conversant about such *acts*, as are *per se tales*, most *intrinsecally*, and *inseparably*.

Yet notwithstanding this *Law* does not refuse an *Interpretation*, but *Nature* her self does *gloss* upon her own *Law*, as in what *circumstances* such an *Act* is to be esteem'd *Murder*, and when not; and so in many other *Branches* of *Nature's Law*, if there be any appearance of *intricacy*, any seeming *knot*, and *difficulty*, *Nature* has given *edge* enough to cut it asunder.

There is another *Law* bordering upon this *Law of Nature*, *Jus Gentium*, *Juri Naturali* propinquum, & *consanguineum*; and 'tis *Medium quoddam* inter *Jus Naturale*, & *Jus Civile*. Now this *Jus Gentium* is either *per similitudinem*, & *concomitantiam*, when several *Nations*, in their distinct conditions, have yet some of the same *positive Laws*: or else (which indeed is most properly *Nomus divinus*) *per communicationem*, & *societatem*, which, as the learned *Grotius* describes, *Ab omnium, vel multarum gentium voluntate vim obligandi accipit*: that is, when all, or many of the most refined *Nations*, bunching, and clustering together, do binde themselves by *general compact*, to the observation of such *Laws*, as they judge to be for the good of them all: as the Honourable

entertainment of an *Embassadour*, or such like.

So that 'tis *ius humanum non scriptum*. 'Tis *ἔννομον βίη, ἔχου*. For, as *Justinian* tells us, *Usu exigente, & Humanis necessitatibus, Gentes humane quadam sibi jura constituerunt*. Whereas other *Humane Laws* have a narrower *Sphere*, and compass, and are limited to such a state, which the *Orator* stiles *Leges populares*, the *Hebrews* call their positive *Laws* *מִקְוֵה*, sometimes *מִשְׁפָּטִים*, though the one do more properly point at *Ceremonials*, the other at *Judicials*. The *Septuagint* render them *ἐν νόμῳ*, some others call them *τὰ ἐν δόξα καὶ σοφίᾳ* as they call *Natural Laws* *νόμος*, which the *Hellenists* render *ἀρχαῖα νόμιμα*. But, according to the *Greek Idiom*, these are termed *τὰ ἐν φύσει*, and the others *τὰ ἐν τέρψει*.

Now, though the formality of *Humane Laws* do flow immediately from the power of some particular men; yet the strength, and sinew of these *Laws* is founded in the *Law of Nature*: for *Nature* does permissively give them leave to make such *Laws*, as are for their greater convenience; and when they are made, and whilst they are in their force, and vigour, it does oblige, and command them not to break, or violate them: for they are to esteem their own consent, as a sacred thing; they are not to contradict their own *Acts*, nor to oppose such *Commands*, as *ex pacto* were fram'd, and constituted by themselves.

Thus much for the *Law of Nature* in general. We must look in the next place to that *Lumen Naturæ*, that *Candle of the Lord*, by which this *Law of Nature* is manifested, and discovered.

CHAP. VIII.

How the Law of Nature is discovered; not by Tradition.

GOD, having contrived such an admirable, and harmonious *Law* for the guiding, and governing of his *Creature*, you cannot doubt, but that he will also provide sufficient means for the discovery, and publishing of it; *Promulgation* being pre-requir'd, as a necessary condition, before a *Law* can be valid, and vigorous,

vigorous. To this end therefore he has set up an *Intellectual Lamp* in the Soul by the *light* of which it can read this *Nûm & yemâs*, and can follow the *Commands* of its *Greatour*.

The *Scholemen*, with full, and general consent, understand that place of the *Psalmist* of this *Lumen Naturale*, and many other *Authors* follow them in this too securely. Nay, some *Critical Writers* quote them, and yet never chide them for it. The words are these, *נסה על'נו אור פניך Eleva super nos lumen vultus tui*: but yet they, very ignorantly, though very confidently, render them, *Signatum est super nos lumen vultus tui*: and they do as erroneously interpret it of the *light* of *Reason*, which (say they) is *Signaculum quoddam, & impressio increata lucis in Anima*. So much indeed is true: but it is far from being an *Exposition* of this place. Yet perhaps the *Septuagint* misled them, who thus translate it: *Επισημασθη ἐφ' ἡμᾶς τὸ φῶς τῆς σοφίας σου*: but *Aquila*, that had a quicker eye here, renders it *Επαύρη*, and *Symmachus* *Επιμαυρησιν ὁ οἶνος σου*.

The words are plainly put up in the form of a *Petition* to Heaven, for some *smiles* of love, for some propitious, and favourable glances, for God's gracious presence, and acceptance. And they amount to this sense: *If one Sun do but Shine upon me, I shall have more joy, than worldlings have, when all their Stars appear.*

But to let these pass with the *Errors* of their *Vulgar Latine*; I meet with one more remarkable, and of larger influence: I mean that of the *Jews*, who (as that worthy *Author* of our own, in his learned Book *De Jure Naturali secundum Hebraeos*, makes the report) do imagine, and suppose, that the *light* of *Nature* shines onely upon themselves originally, and principally, and upon the *Gentiles* onely by way of participation, and dependance upon them; they all must light their *Candles* at the *Jewish Lamp*. Thus they strive, as much as they can, to engross, and monopolize this *Natural Light* to themselves; onely it may be sometimes, out of their great liberality, they will distribute some broken Beams of it to the *Gentiles*. As if these מצות בני ניה these *Præcepta Noachidarum* had been lock'd up, and cabinetted in *Noah's Ark*, and afterwards kept from the prophane touch of a *Gentile*: as if they had been part of that *Bread*, which our *Saviour* said was not to be cast unto *Dogs*; and therefore they would make them glad to eat of the *Crumbs*, that fall from their *Mas-*

ster's Table: as if they onely enjoyed a *Goshen* of *Natural Light*; and all the rest of the world were *benighted* in most palpable, and unavoidable *Darkness*: as if the *Sun* shin'd onely upon *Canaan*: as if *Canaan* onely flow'd with this *Milk*, and *Honey*: as if no drops of *Heaven* could fall upon a *Wildernesse*, unlesse an *Israelite* be there: as if they had the whole impression of *Nature's Law*: as if God had not dealt thus with every *Nation*: as if the *Heathen* also had not the knowledge of this *Law*. 'Tis true, they had the first *Beauty* of the rising *Sun*, the first peepings out of the *Day*, the first dawns of *Natural Light*: for there were no other, that it could then shine upon: but do they mean to check the *Sun* in its motion, to stop this *Giant* in his *race*, to hinder him from scattering *rayes* of *Light* in the world? Do they think, that *Natures Fountain* is enclos'd, that her *Well* is seal'd up, that a *Jew* must onely drink of it, and a *Gentile* must die for *Thirst*? O! but they tell you they are עַם סְגֻלָּה אֲדֹנָי, a *Darling*, and *peculiar Nation*.

We shall fully acknowledge with the *Hebrew* of *Hebrews*, פְּלִאטוּ דִּבְּרֵי עֲלֵיבֵי דִּבְּרֵי יִשְׂרָאֵל, though not in respect of *Natural Light*, which, doubtlesse, is planted by *Nature* in the heart both of *Jew*, and *Gentile*, and shines upon both with an *equal*, and *impartial Beam*. And yet this must not be denied, that the *Jews* had even these *Natural Notions* much clarified, and refined from those *clouds*, and *mists*, which יְצֵר הָרָע, *Original Sin* had brought upon them, and this by means of that pure, and powerful *Beam* of heavenly *Truth*, which shined more *peculiarly* upon them. Those *Laws*, which *Nature* had engraven עַל דִּלְתוֹן מַעֲרֹמֹר, upon the *Tables* of their *Hearts*, Sin like a *Moth*, had eaten, and defaced (as in all other men it had done) but in them those *fugitive Letters* were call'd home again, and those many *Lacuna* were supplied, and made good again by comparing it with that other *Copy* (of *God's own writing* too) which *Moses* received in the *Mount*; and besides, they had a great number of *revealed Truths* discovered to them, which were engrafted indeed upon the *stock* of *Nature*, but would never have grown out of it: so that this *second Edition* was *Auctior* also, as well as *Emendatior*; but yet, for all this, they have no greater a portion of the *Light* of *Nature*, then all men have. Thus *Christians* also are עַם סְגֻלָּה אֲדֹנָי, and yet in respect of their *natural condition*, have no more then others.

Now,

Now, if the *Jews* have so many *priviledges*, why are not they content? Why do not they rest satisfied with them? Why will they thus be *claiming*, and arrogating more then their due?

Are they the *first-born*, and have they a *double-portion*, and do they envy their *younger Brethren* their *Birth*, and *Being*? Have they a bright, and eminent *Sun-shine*, and do they envy a *Gentile* the *Candle* of the *Lord*?

No (as that learned *Author* tells us) they will grant, that the *Gentiles* had their *Candle*, and their *Torch*; but it was lighted at the *Jews* *Sun*. They must have some *Bottles* of *Water* to quench their *thirst*; but they must be fill'd at their *Streams*; *ἐκ τῆς ἑβραϊκῆς ὕδατος, ex fluentis Hebraicis.*

But truly, if they were at their disposing, there be some that will question, whether they would let them sip at their *Fountain*, or no; whether they would let them light a *Candle* with them, or no. Yes (may some say) *Pythagoras* lighted his *Candle* there, and *Plato* lighted his *Candle* at theirs.

But what did they borrow common *Notions* of them? Did they borrow any *Copies* of *Natures Law* from them? Was this *Νόμος* *γενεῖς* onely some *Jewish Manuscripts*, which they translated into *Greek*? Can *Pythagoras* know nothing, unlesse by a present *μετεψυχων* a *Jews* *Soul* come, and inform him? That *Pythagoras* should be *circumcis'd*, by perswasion of the *Jews*, is not impossible, but that he could not know how to forbid *Blasphemy*, without the *Jews* *Teachings*, deserves a good *Argument* to prove it.

If they will but attend to *Pythagoras* himself, they shall hear him resolving these *first Notions* of his, and others, into *Nature's* bounty, and not into the *Jews* courtesie; for thus he sings;

— Περὶ γὰρ τοῦ βίου βροτῶν,

ὅτι ἐξ ἀποθέστα ὕδατος δεικνύσθαι ἐκαστα.

And *Hierocles*, in his *Comment* (which is as golden as *Pythagoras* his *Verses*) does thus paraphrase upon his meaning: Πάντες ἀποφύλας ἐξ ὕδατος ἐκ συμφορῆς τοῦ ἀπὸ ἐμπνεύματος τῆς ἐκ τῆς φύσεως. And these principles, which he does call here τὰ σύμφορα, he does not long after stile τὰ φυσικὰ ἐννοίας.

Then as for *Plato*, to be sure hee'll tell them, that he has con-nate species of his own; for which he was never beholding to the *Jews*. Hee'll tell them, that he has many *Spermatical Notions*,
that

that were never of their sowing; many vigilant sparks, that were never of their striking, or kindling. He'll but set his *Reminiscence* on work, and will visit his old acquaintance, recall many ancient *Truths*, that are now slipt out of his *Memory*, and have been too long absent.

And surely *Aristotle* never thought, that his *Rasa Tabula* could have nothing printed upon it, till a *Jew* gave it an *Imprimatur*; he little imagin'd, that the *Motion* of his *Soul* depended upon these *Oriental Intelligences*.

Therefore, if they please, they may spare that pretty *Story* of theirs, which that *learned Author*, whom I have so often commended, does acquaint us with, but yet withall esteems it *sublime*, of *Sameon the Just*, the *High Priest*, reading of *Lectures* to *Aristotle*, a little before his death, of the *Immortality* of the *Soul*, and the reward, and punishment, which are reserved for another life; and that so powerfully, as that he convinced him, and converted him.

But certainly that *brave Philosopher* could easily spy out *Immortality* stamp'd upon his own *Soul*, though such a *Monitour* had been absent, and did know long before that time by the improvement of his own *Intellectuals*, that he must give an account of his *Being*, and *Operations* to his *Ὁν ὄντων*.

What means then that voice of the *Oracle*,

Μῦθοι χαλδαῖοι σοφίαν λαχόν, ἢ δ' ἄρ' ἐκ θεῶν
 ἄυτοχρηδλον ἀνακτα σιβαχούρωι θεῶν εἰχρῶς.

Truly, the *Oracle* here is not so obscure, but that you may easily perceive, that by *Σοφία* it did not mean *Intelligentia*, which is ἡ γνῶσις τῶν πρώτων στοιχείων, but only *Sapientia*, which is ἡ γνῶσις τῶν τιμωτάτων. Now, why they had more of this, the *Apostle* will give you the best account of it; *Ὅτι ἐμπεύδοντες τὰ λόγια τῶ Θεοῦ*, because they had a better *Oracle* to consult withall, then this was.

Yet surely neither *Jew*, nor *Gentile* need go to an *Oracle* to enquire of common *Notions*. But, in respect of these, that *Anonymus Author* of the *Life* of *Pythagoras* speaks an unquestionable *Truth*; *Ὁυκ ἐπιστάσι*, ὡς εἰπεῖν, ἢ πωδία ἐς τὰς Ἀθήνας, ἀλλ' ἐν εὐστροφίᾳ κατέχουσιν that is, *The Athenians* had not an adventurous, and precarious kind of knowledge; but that *Nature*, which gave them *Being*, gave them *Education* also: As her womb bare them,

them, so her *Breasts* gave them *suck*: As they were *ἄνθρωποι*,
so likewise *ἄνθρωποι*.

But you shall hear a bragging, and doting Egyptian tell you,
Ἑλλήνων ἐστὶ παῖδες ἐγώ. The Greeks were alwaies *Boies* in knowledg.
Grant that they were *Children*; yet cannot they *suck* at *Nature's*
Dug? Cannot they read *Natures Alphabet*, unlesse a *Jew* come
with his *fiscue*, and teach them?

Howe're, the *Egyptian* has little *Reason* to triumph; for, to
be sure, if there be any *light* in *Egypt* more then this of *Nature*,
the y may thank *Israelites* for it: if there be any corn in *Egypt*,
they may thank a *Ioseph* for providing of it. These, if any, light-
ed their *Candle* at the *Israelites*, and receiv'd more *precious Jewels*
from them, then ever they were robb'd of by them.

This indeed must be granted, that the whole generality of the
Heathen went a *gleaning* in the *Jewish* fields. They had some of
their grapes, some ears of *Corn*, that dropp'd from them. *Pytha-*
goras, and *Plato* especially, were such notable *gleaners*, as that
they stole out of the very *sheaves*, out of those *Truths*, that are
bound up in the *Sacred volume*. Yet all this while they ne're stole
first Principles, nor *Demonstrations*: but they had them *ἐκ τῶν*,
and needed not to take such a *long Journey* for them.

Give then unto the *Jew* the things of the *Jewes*, and to the
Gentile the things that are the *Gentiles*; and that, which God has
made *common*, call not thou *peculiar*. The *Apostle Paul's Question*
is here very seasonable: *Ἡ τοιαύτη ὁ Θεὸς κοινὴ; ἢ οὐκ ἐστὶν κοινὴ;*
ἢ ἐστὶν.

There was never any *partition-wall* between the *Essence* of *Jew*,
and *Gentile*; Now the *Law of Nature* 'tis founded in *Essentials*.
And that, which is inconvenient to that *Rational Nature*, which
is in a *Jew*, is as opposite, and disagreeable to the same *Nature* in
a *Gentile*; as that *good*, which is *suitable*, and proportionable to a
Jew in his *Rational Being*, is every way as *intrinsecal* to the wel-
fare of a *Gentile*, that does not differ *essentially* from him. So
likewise for the *promulgation* of this *Law*, being it does equally
concern them both, and equally oblige them both; it is also by
Nature equally *publish'd*, and *manifested* to them both. So that
what the *Apostle* speaks in respect of the *freeness* of *Evangelical*
Light, we may say the very same in respect of the commonesse
of *Natural Light*; *Οὐκ ἐστὶν ἑμνήν ἢ Ἰουδαίῳ, ἑταρῇ ἢ ἀποβυσία,*
βάρβαρῳ,

βασιλεως. ενος, δεα, ενος. but all these are one, in respect of Nature, and Nature's Law, and Nature's Light.

CHAP. IX.

The Light of Nature.

THis Law of Nature, having a firm, and unshaken Foundation in the necessity, and conveniency of its materials, becomes formally valid, and vigorous by the mind, and command of the Supreme Law-giver. So as that all the strength, and nerves, and binding virtue of this Law are rooted, and fasten'd partly in the excellency, and equity of the commands themselves: But they principally depend upon the Sovereignty, and Authority of God himself, thus contriving, and commanding the welfare of his Creature, and advancing a Rational Nature to the just perfection of its Being. This is the rise, and original of all that obligation, which is in the Law of Nature. But the publishing, and manifestation of this Law, which must give notice of all this, does flow from that heavenly Beame, which God has darted into the Soul of Man, from the Candle of the Lord, which God has lighted up for the discovery of his own Laws; from that intellectual eye, which God has fram'd, and made exactly proportionable to this Light.

Therefore we shall easily grant, that the obligation of this Law does not come from this Candle of the Lord; and others, I suppose, will deny, that the Manifestation of this Law does come from this Candle of the Lord, that the promulgation of this Law is made by the voice of Reason.

In order of Nature, this Law, as all others, must be made, before it can be made known, Entity being the just root & bottom of Intelligibility. So that Reason does not *facere*, or *ferre legem*; but onely *invenire*: as a Candle does not produce an Object, but onely present it to the eye, and make it visible. All Veritie, 'tis but the gloss of Entity: there's a loving Union, and Communion between them, as soon as Being is, it may be known.

So that *Reason* is the *Pen*, by which *Nature* writes this *Law* of her own composing. This *Law*, 'tis publish'd by Authority from Heaven, and *Reason* is the *Printer*. This *eye* of the *Soul*, 'tis to spy out all *dangers*, and all *advantages*, all *conveniencies*, and *disconveniencies* in reference to such a *Being*, and to warn the *Soul* in the Name of its *Creator*, to fly from such irregularities, as have an *intrinsecal*, and *implacable malice* in them, and are prejudicial, and *destructive* to its *Nature*; but to *comply* with, and embrace all such *acts*, and *objects*, as have a *native comeliness*, and *amiableness*, and are for the *heightning*, and *ennobling* of its *Being*.

Hierocles does most excellently set forth this, whilest he brings that golden Verse of *Pythagoras* to the *Touch-stone*.

Μηδ' ἀλογίῳ σιαυτὸν ἔχειν περὶ ἀνδρῶν ἐδίξυ,
and does thus brighten it, and display it in its full glory, ὧς γὰρ περὶ
καρὸν τὸς ἰσὶν ἡμῶν ἀποβλέποντες, τὸ δὲ ὄν ἐσὶ πασὶν ἐνείσχωμε. καὶ τὸ δὲ
δὲν λόγον, συμεῖως τῇ ἐαυτοῦ ἰσὶν διζῶντες. His meaning is this:
'there is a kind of a *Canon-Law* in the essences of men, and a
'*Rational Tuning* all their faculties according to those *Lessons*,
'which *Nature* has set; it does ζῆν συμεῖως, with a most grateful
'and *harmonious life*, pleases both it self, and others. So, whilest
he weighs that other golden Verse in the *Balance*, he speaks very
high,

Βεβύκε γὰρ τὸ ἐργασίον μὴ ὡς ἐπὶ πλῆθος
he gives us this learned accompt of it; Λέγω δὲ ὁρθῶς περὶ τοῦ, καὶ
θεῶ τωτὶν ὅτι τὸ γὰρ λογικὸν γένος, ἐκκοιμήσας τὸ οὐκ εἶναι ἀλλὰ μὴ εἶναι, ταῦτα
βέβαιον, αὐτὸ δὲ θεῶς δεῖξει νόμος. καὶ γίνεται σύμφωνος θεῶ ἢ καὶ θεῶ
διακειμένη ψυχῇ καὶ περὶ τὸ θεῶν, καὶ τὸ λαμπρὸν ἀποβλέπουσα περὶ τοῦ
αὐτοῦ περὶ τοῦ. ἥδε ἐκκοιμήσας διακειμένη περὶ τὸ θεῶν, καὶ οὐκ εἶναι,
εἶναι, καὶ ὡς ἐπὶ πλῆθος, οὐκ εἶναι, αὐτὸ δὲ μόνος θεῶ καλῶν παίδων, καὶ καὶ θεῶ
ἀποπύσας. Which I may thus render, *To obey Right Reason*, 'tis
to be perswaded by *God himself*, who has furnish'd, and adorn'd a
Rational Nature with this *intrinsecal*, and *essential Lamp*, that
shines upon it, and guides it in the waies of *God*; so, as that the *Soul*
and its *Creator* become perfect *Unisons*, and being bless'd with the
light of his *Countenance*, it steers all its motions, and actions, with
much security, and happiness. But, if this *Lamp of Reason* be dark-
ned, and obscured, the *Soul* presently embraces a *Cloud*, and courts
a *Shadow*; the blackest, and most palpable *Atheism*, and *Wicked-
ness* must needs cover the face of that *Soul*, that starts back, and

apostatizes from its God, and its Reason. Where you cannot but take notice, that he calls the light of Reason, *Qixia ē nap Lee*, which is an expression very parallel to this of Solomon, *The Candle of the Lord*.

That wise Heathen, *Socrates*, was of the very same mind, in whose mouth that speech was so frequent, and usual, *Οὐδὲν γὰρ ἀνθρώπου τὸν νοῦν ὁρᾷ ἀβύσσος*. *'Tis in vain to trust any thing, but that which Reason tells you has the Seal of God upon it.* Thus that Heathen Orator, very fully, and Emphatically; *Nos Legem bonam à mala, nullà alià, nisi Naturali norma, dividere possumus. Necessarium fuit, & Injuria à Natura dijudicantur, sed omnino omnia Honestà, & Turpia. Nam & communis Intelligentia nobis Res notas efficit, ea quæ in animis nostris inchoavit, ut Honestà in virtute ponantur, in vitiis Turpia.* That is, Nature has distinguish'd Good from Evil by these indelible stamps, and impressions, which she has graven upon both; and has set Reason, as a competent Judge, to decide all Moral Controversies: which by her first seeds of Light plainly discovers an honourable Beauty in Goodness, and an inseparable Blot in Wickedness. Hence these three *Ζῆλος, ἔνδοξος, ἡ δόξα*, are esteem'd equivalencies by that Emperour, and Philosopher, *Marcus Antoninus*. But yet the Jews will by no means yield, that there is light enough in the dictates of Reason, to display Common Notions; for they look upon it, as a various, and unsatisfactory light, mix'd with much Shadow, and Darkeness, labouring with perpetual inconstancy, and uncertainty. What, are first Principles become so mutable, and treacherous? Are Demonstrations such fortuitous, and contingent things? Had I met with this in a fluctuating Academick, in a rowling Sceptick, in a *Sextus Empyricus*, in some famous Professor of Doubts, I should then have look'd upon it, as a tolerable expression of their trembling, and shivering opinion. But how come I to find it among those Divers into the depths of Knowledge, who grant a certainty, and yet will not grant it to Reason? I would they would tell us then, where we might hope to find it. Surely not in an Oriental Tradition, in a Rabbinical Dream, in a dusty Manuscript, in a remnant of Antiquity, in a Bundle of Testimonies; and yet this is all you are like to get of them: for they tell you this Story, that these Natural Precepts: *tum in ipsis rerum initiis, tum in ea, quæ fuit post Diluvium, instauratione, Hu-*

mano

mano generi ipsa sanctissima Numinis voce fuisse imperata, atque ad Posteror per Traditionem solum inde manasse; that is, that "These Commands were proclaim'd by the voice of God himself, first to Adam in the first setting out of the World; and then they were repeated to Noah, when there was to be a reprinting, and new Edition of the World after the Deluge; and thus were in way of Tradition to be propagated to all Posterity. O rare and admirable foundation of Plerophory! O incomparable method, and contrivance to find out certainty, to rase out first Principles, to pluck down Demonstrations, to demolish the whole structure, and fabrick of Reason, and to build upon the word of two or three Hebrew Doctors, that tell you of a voice, and that as confidently as if they had heard it, and they are entrusted with this voice, they must report, and spread it unto others, though they do it, like unfaithful Echoes, with false and imperfect rebound!

This is to tell you, that Men have no Candle of the Lord within them; but onely there must be *Traditio Lampadis*, a general, and publick Light, that must go from one hand to another. This is to blot out the Nine *yeas*, to leave out Canonical Scripture, and to give you Apocrypha in the room of it. 'Tis to set a few in the chair, dictating the Law of Nature, with the very same Infallibility, that the Pope promises himself in determining all points of Religion. Therefore some it may be will have recourse to such an *Intellectus Agens*, as must clear up all things.

Now this is another Oriental Invention; for those Arabian Writers, *Averroes*, and *Avicen*, did not look upon the spirit of a man, as the Candle of the Lord; but must needs have an Angel to hold the Candle to enlighten men in their choicest operations. Nay, *Averroes* will allow but one Angel to superintend, and prompt the whole species of Mankind; yet *Zabarel* questions, whether his bounty will not extend to two, the one for an *Intellectus Agens*, the other for an *Intellectus Patiens*.

To be sure, *Averroes* fancied Man, as the most imperfect, and contemptible Being that could be, totally dependant upon an Angel in his most essential workings; the whole Sphere of his Being was to be mov'd by an Intelligence. He fancied him a Ship steer'd onely by an Angel; he fancied him a Lute, that made no Musick, but by the touch of an Angel. It had been well, if his Genius would have tun'd him a little better. It had been well, if his Pilot

would have kept him from making shipwrack of Reason; if his *Intelligence* would but have mov'd his *Head* a little more harmoniously. But by this, if he had pleas'd, he might have perceiv'd, that there we pluralities, and differences of Understandings, because there were so few of his mind. Yet *Plotinus*, and *Themistius*, that were his *Seniours*, had more then a tincture of this Errour; and look'd upon this *Nûs παντικός*, as if it had been *Sol quidam incorporeus, nulli oriens, aut occidens, sed semper, & ubique omnibus præsens*.

Which Notion *Cardan* prosecutes so far, as that he falls into this most prodigious Conceit, that this *Intellectus Agens* does offer its light, and assistance to sensitive Beings also; but that the churlishness of the matter will not welcome, and entertain such pure irradiations: for thus he speaks; *Eundem Intellectum etiam belluis imminere, easque ambire: at ipsi non patere Aditum, propter materia ineptitudinem; igitur hominem intus irradiare, circum belluas extrinsecus collucere. Neque alia re hominis Intellectum ab Intellectu differre belluarum. Ideirco belluas ea omnia habere inchoata, qua in homine perfecta sunt.* But *Scaliger* has sufficiently corrected him for this brutish Tenet; so that I shall need onely to adde this: *Cardan's Intellectus Agens* was so familiar, as that some question, whether he were a good Angel, or no. Nay, some tell us, that he was left him for an Inheritance, shut up in a Ring, enclos'd in a golden Circle, a goodly Sphere for an Intelligence to move in. But there were many others also enamour'd with this opinion of an *Intellectus Agens*, the *Platonists* were excessively inclinable to it, and were alwaies so much conversant with Spirits, which made their Philosophy ever question'd for a touch of Magick. Nay, *Scaliger* tells us of some others, that will have this *Intellectus Agens* to be caput, & Author *Consiliorum omnium*, the Contriver of the rarest and wittiest Inventions; the Author of Guns, of Clocks, of Printing, of the *Pyxis Nautica: Materialem vero Intellectum esse quasi Ususfructuarium, & Beneficiarium illius.*

The Jews especially admire, and adore the influence of an *Intellectus Agens*: and, not forgetful of their *Primogeniture*, and Priviledges, but being always a conceited, and a bragging generation, they would fain perswade us, that God himself is their *Intellectus Agens*; but to the Gentiles he sends

sends onely an *Angel* to illuminate them.

The *Jews* indeed sometimes call every faculty an *Angel*, as one of the best amongst them, *Maimonides*, tells us; but yet here they properly mean an *Angelical Being*, distinct, and separate from the *Soul*, and just according to *Averroes's* Determination, the lowest *Intelligence*, *Ultimus motor celestium*. Their own *Intellectus Agens* they call שכינה, and רוח הקדש, the presence, and power of God dwelling in the understanding; the influence of it they term שפע, as the formentioned *Maimonides* observes, that is, a copious, and abundant supply of Light shining upon the *Mind*. According to which they understand that place of the *Psalmist*, באורך נראו אור In lumine tuo videbimus lumen: which the *Scholemen* more truly expound of the *Lumen gloria* in the *Beatifical Vision*, though it may reach also to that joy, and d. light, which *Saints* have in communion with God here.

Amongst fresher, and more modern Writers, *Zabarel* is very intense, and zealous for this, that God himself is the *Intellectus Agens* of the *Soul*: but, being a most humble, and devoted servant to *Aristotle*, he can by no means quiet, and content himself, unlesse he can shew the world, that his *Master* was of the same judgment.

This makes him to suborn two, or three Testimonies, or, at least, to tamper with a place or two, and then bravely to conclude, that, without doubt, 'twas the mind of the *Philosopher*: which is not onely against the whole stream of other *Interpreters*; but against the known, and *Orthodox* Principles of him, that was wiser, then to countenance such a vanity.

It should seem by that eminent Writer of our own, that *Fryer Bacon* was of the same mind too, for whose words these are quoted, amongst many others, out of an *Oxford-Manuscript*; Deus respectu anime est sicut Sol respectu Oculi temporalis. & Angeli sicut stelle. Now what *Angels* they were, that this *Roger Bacon* fix'd his eye upon, whether they were not fallen stars, let others examine. I should think, that *Cardan's Intellectus Agens*, and his were both much of the same colour.

But this you may perceive in him, and the rest of the great Pleaders for an *Intellectus Agens*, that they found all their Arguments in a pretty similitude of an Eye, and Light, and Colours; as if this were some unconquerable Demonstration: whereas that great

great *Master of Subtleties*, whom I have more then once nam'd before, has made it appear, that the whole *Notion* of an *Intellectus agens* is a meer fancy, and superfluity.

Yet this may be granted to all the forementioned *Authors*, and this is the onely *spark of Truth*, that lies almost buried in that heap of *Errors*; That God himself, as he does supply every *Being*; the Motion of every Creature with an *intimate and immediate concurrence* every way answerable to the measure, and degree of its *Entity*; so he does in the same manner constantly assist the *Understanding* with a proportionable *Co-operation*. But then as for any such *Irradiations* upon the *Soul*, in which that shall be meerly *patient*; God indeed, if he be pleas'd to reveal himself in a *special*, and *extraordinary* manner, he may thus *shine* out upon it, either *immediately* by his *own light*, or else drop *Angelical Influence* upon it: but that this should be the natural, and ordinary way, necessarily required to *Intellectual* workings, is extremely prejudicial to such a *noble Being*, as the *Soul* of man is, to which God gave such *bright participations* of himself, and stamp'd his *Image* upon it; and left it to its own workings, as much as any other created *Being* whatsoever. Nay, as *Scaliger* does most confidently object it to *Cardan*, you will not have one *Argument* left, by which you can evince the *Immortality* of the *Soul*, if you shall resolve all the excellency of its *Being*, and *Operations* into an *Intellectus agens* really distinct from it.

But then to make this *Nus mentis*, and *machina*, onely the various *Aspects*, and different *relations* of the same *Soul*, is but a weak and needlesse device; and, if 'twere *Aristotle's*, to be sure 'twas none of his *Master-pieces*; for 'tis built upon, I know not what *Phantasms*, and false *Appearances*.

Whereas those *species*, and *Colours*, those *Pictures* and *Representations* of *Being*, that are set before an *Intellectual Eye*, carry such a light, and beauty in themselves, as may justly engratiate them with the *Understanding*. And though some tell us, that they have too much *dresse*, and impurity, that they are too *muddy*, and *feculent*, not proportionable to the *purity* of a *reasonable Soul*; yet let them but think of those many *strainers* they have gone through; those *double refinings*, and *clarifyings*, that they have had from so many *percolations*: and withall they may know, that the *Understanding* can drink in the most *pure*, and *flowring* part of the
Species

Species, and can leave the *dregs* at bottom. Have you not thus often seen a *Seal* stamping it self upon the *Wax*, and yet not communicating the least particle of *matter*, but onely leaving a *form*, and *impr. ssion* upon it?

However, there is as much proportion between these *Species*, and an *Intellectus Patiens*; as between these, and an *Intellectus Agens*. Nay, there is more proportion between these *species*, and the *Understanding*, then between the *Soul*; and *Body*, which yet are joyned, and married together in a most loving, and conjugal Union.

CHAP. X.

Of the Consent of Nations

THOUGH *Natur's Law* be principally proclaim'd by the voice of *Reason*; though it be sufficiently discover'd by the *Candle of the Lord*; yet there is also a *secondary*, and *additional* way, which contributes no small light to the manifestation of it: I mean the *Harmony*, and *joynt consent* of *Nations*; who, though there be no *κοινωνία*, nor *συνδέν*, no *communio*, nor *commerce*, nor *compact* between them, yet they do *tacitly*, and *spontaneously* conspire in a dutiful oblation of the most *radical*, and *fundamental* *Laws of Nature*.

So that, by this *pleasant consort* of theirs, you may know, that the same *Nature* did *tune* them all. When you see the same *prints* and *impressions* upon so many several *Nations*, you easily perceive that they were stamp'd *eodem communi Sigillo*, with the same *publick Seal*. When you see the very same *seeds* thrown in such *different soils*; yet all *encreasing*, and *multiplying*, *budding*, and *blossoming*, *branching out*, and *enlarging* themselves into some *fruitful expressions*; you know then, that 'twas *Natur's hand*, her *bountiful*, and *successful Hand*, that scatter'd such *seminal Principles* amongst them; you presently know, that 'tis no *enclosed way*, 'tis a *Via Regia*, in which you meet with so many *Travellers*, such a *concourse*, and *confluence* of a *People*.

Amongst

Amongst many others, the learned *Grotius* is full, and expresses for searching out the *Law of Nature* in this manner.

You shall hear his own words, which he speaks in that excellent work of his *De Iure Belli & Pacis*. *Esse aliquid juris Naturalis probari solet tum ab eo, quod prius est; tum ab eo, quod posterius: quarum probandi Rationum illa subtilior est, hac popularior. A priori, si ostendatur Rei alicujus convenientia, aut disconvenientia, necessaria cum Natura Rationali, ac Sociali. A posteriori verò, si non certissima fide, certè probabiliter admodum, juris Naturalis esse colligitur id, quod apud gentes omnes, aut morales omnes, tale esse creditur.* And he does annex this reason of it; *Universalis effectus Universalem requirit causam.* When you see such fresh Springs, and streams of *Justice* watering several Kingdoms, and Nations, you know, that they are participations of some rich Fountain, of a vast Ocean. When you see so many Rays of the same Light, shooting themselves into the several Corners of the world, you presently look up to the Sun, as the glorious Original of them all.

Let me then a little vary that place in the *Acts of the Apostles*: You may hear every man in his own Language, in his own Dialect, and Idiom, speaking the same works of Nature: Parthians, and Medes, and Elamites, and the Dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, in Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, you may hear them speak in their Tongue the wonderful works of God, and Nature.

For whatsoever is Natural, and Essential, is also Universal in order to such a Species. The Philosopher speaks to this very pertinently; τὸ μὲν οὐκ ἐκτρέφεται, καὶ πανταχὺ τὴν αὐτὴν ἔχει δύναμιν, ὡς τὸ πῦρ καὶ ἐκδιδάσκει, καὶ ἐν Πέρσι καὶ ἐν Ἑλλήσι. That is, "Whatsoever is Natural is immoveable, and in the same manner perpetually energetic: as fire does not put on one colour amongst the Grecians, and paint its face otherwise among the Persians; but it has alwaies the same ruddiness, and purity, the same zeal, and vehemency.

As Nature shews choice variety, and Needle-work in this, in that she works every Individuum with several flourishes, with some singular and distinguishing notes: So likewise she plainly aspires to

to concord, and unity, whilst she knits all together in a common, and specifical Identity. Not onely in the faces of men, but in their Beings also, there is much of Identity, & yet much of Variety.

You do not doubt, but that in all Nations there is an exact likenesse, and agreement, in the fabrick, and composure of mens Bodies in respect of Integrals; excepting a few Monsters, and Heteroclitites in Nature: nor can you doubt, but that there is the very same frame, and constitution of mens Spirits, in respect of Intrinsicals; unless in some prodigious ones, that in the Philosopher's Language are Ἀμαρτήματα τῆ φύσεως. As face answers face, so does the heart of one man the heart of another; even the Heart of an Athenian the Heart of an Indian.

Wherefore the Votes, and Suffrages of Nature are no contemptible things. Φύλον δ' ἐπὶς πάντων ὑπὸ λυτῶ, ἥν περ λαοὶ πολλοὶ ἐνυμνῶσι. as the Poet sings. This was the mind of that grave Moralist, Seneca: as appears by that speech of his; *Apud nos veritatis argumentum est aliquid omnibus videri.* But the Oratour is higher, and fuller in his expression; *Omni autem in re, Consensio omnium Gentium, Lex Natura putanda est.* And that other Oratour, Quintilian, does not much differ from him in this; *Pro certis habemus ea, in qua communi opinione concessum est.* Or if the judgment of a Philosopher be more potent, and prevalent with you, you may hear Aristotle telling you; Κεῖντις πάντας ἀνθρώπους φαίνεται συνομολογῆναι τοῖς ἐνδοξασμοῖς. You may hear Heraclitus determining, that ὁ λόγος ζυγός is an excellent κειμήλιον of Truth; and therefore he was wont to lay down this for a Maxime, Τὰ κοινὴ φανερὰ πάντα. which may be rendred *Vox Populi, vox Dei*; yet, upon this condition, that it be took with its due restraints, and limitations. If you would have a sacred Author sets his seal to all this, Tertullian has done it, *Quod apud multos unum invenitur, non est erratum, sed traditum.*

Surely, that must needs be a clear convincing light, that can command respect, and adoration from all beholders; it must be an Orient Pearl indeed, if none will trample upon it. It must be a conquering, and triumphant Truth, that can stop the mouths of Gain-sayers, and pass the world without contradiction: surely that's pure Gold, that has been examin'd by so many several Touchstones, and has had approbation from them all: certainly, 'tis some transcendent beauty, that so many Nations are enamour'd withall.

'Tis some powerful *Musick*, that sets the whole world a *Dancing*.
 'Tis some pure, and delicious *Relish*, that can content, and satisfie every palate. 'Tis some accurate piece, that passes so many *Criticks* without any *Animadversions*, without any *varia Lectiones*.
 'Tis an elegant *Picture*, that neither the eye of an *Artist*, nor yet a popular eye can find fault withall. Think but upon the several *tempers*, and *dispositions* of men; how *curious* are some? how *ensorious* are others? how *envious*, and *malicious* are some? how *various*, and *mutable* are others? how do some love to be *singular*? others to be *contentious*? how *doubtful*, and *wavering* is one? how *jealous*, and *suspicious* is another? and then tell me, whether it must not be some *Authenticall*, *unquestionable Truth*, that can at all times have a *Certificate*, and *Commendamus* from them all.

Then look upon the *diversities* of *Nations*, and there you will see a rough, and barbarous *Scythian*, a wild *American*, an unpolish'd *Indian*, a superstitious *Egyptian*, a subtle *Ethiopian*, a cunning *Arabian*, a luxurious *Persian*, a treacherous *Carthaginian*, a lying *Cretian*, an elegant *Athenian*, a wanton *Corinthian*, a desperate *Italian*, a fighting *German*, and many other heaps of *Nations*, whose titles I shall now spare: and tell me, whether it must not be some admirable, and efficacious *Truth*, that shall so *overpower* them all, as to pass *currant* amongst them, and be *owned* and *acknowledged* by them.

Yet, notwithstanding, as we told you before, that the *obligation* of *Nature's Law* did not spring from *Reason*; so much lesse does it arise from the *consent* of *Nations*. That *Law* indeed, which is peculiarly term'd Νόμον Ἐθνικόν, *Jus Gentium*, has its *vigour*, and *validity* from those *mutual*, and *reciprocal compacts*, which they have made amongst themselves: but the meeting of several *Nations* in the observation of *Nature's Law*, has no *binding*, or *engaging virtue* in it any otherwise, then in an *exemplary* way; but yet it has a *confirming*, and *evidencing power*, that shews, that they were all obliged to this by some *supreme Authority*, which had such an *ample influence* upon them all. Thus you know the *sweetnesse* of *Honey*, both by your *own tast*, and by the *consent* of *Palates* too: yet neither the one, nor the other does drop any *sweetnesse*, or *lusciousness* into the *Honey-comb*. Thus you see the *beauty*, and *glory* of *Light*, and you may call most men in the
 World

World to be eye-witnesses of it; yet those several eyes add no gloss, or lustre to it, but onely take notice of it.

Man being ζῶον πολιτικόν, and ζῶον ἡμιθεον, as the *Philosopher* styles him, a sociable, and peaceable Creature; ἀγαθικόν, ἐξοικνευτικόν ζῶον, as that *sacred Orator* terms him, a congregating Creature, that loves to keep company, he must needs take much delight, and complacency in that, in which he sees the whole Tribe, and species of Mankind agreeing with him.

Why then do the *Jews* look upon the □'י with such a disdain, and scornful eye, as if all the Nations, in comparison of them, were no more then (what the *Prophet* saies they are in respect of God,) as the drop of a Bucket, as the dust of the Balance, that cannot incline them one way, or other?

Do but hear a while how that learned, and much honoured *Author* of our own does represent their mind unto you. *Gentium* (saies he) *sive omnium, sive complurium opiniones, mores, constitutiones, mensura apud Hebræos, in eo decernendo, quod jus esse velint Naturale, seu Universale, locum habent nullum.* These are the Contents of that Chapter, which he begins thus. *Quemadmodum ex aliorum animantium actibus, aut usu, jus aliquod Naturale disci, aut designari nolunt Hebræi; ita neque ex aliarum, sive omnium, sive plurimarum Gentium usu, ac moribus, de Jure Naturali, seu hominum Universali decerni volunt.* It seems the *Jews* look upon the *Gentiles*, as if they differ'd specifically from them: as they do not search for the Law of Nature amongst sensitive Beings, so neither amongst other Nations.

But I had thought, that the *Jewish Writers* had promis'd the *Heathens* an Angel, an Intelligence, to irradiate, and illuminate them, and does he shine upon them no clearer? does he perform his office no better? The *Jews* told us, that they themselves were to inform them, and instruct them, and have they taught them their Lessons no better? They mention'd a voice that came to Adam, and to Noah, and have they whisper'd it onely in one another's ear? Why have they not proclaim'd it to the rest of the world? How sad were the condition of the *Gentiles*, if they were to live upon the *Jews* courtesie, and benevolence, that would strip them of Nature, plunder them of their Essences, rob them of their first Principles, and Common Notions? But God has not left them, like Orphans, to such unmerciful Guardians. He himself

has took care of them, and has made better provision for them.

Now these several Nations are to be consider'd either in the common bulk, and heap of them; or else in the major part of them, or in the noblest, and most refined sort amongst them; either *οἱ πάντες* and *οἱ πολλοί*, or *οἱ κυνέτεροι* and *οἱ βέλτεροι*.

If we take them in the fullest universality of them, then that worthy Author of our own saies truly; *Nec olim, nec haecenus, aut qualesnam, aut quot sint, fuerintve, est ab aliquo satis exploratum.* Nor indeed is it at all material in respect of this, whether we know them, or no; but having the formal consent of so many, and knowing, that there is *Par ratio reliquorum*, being that they have the same natural Engagements, and obligations upon them, we cannot justly distrust, but that, if there should new Nations, nay, if there should new Worlds appear, that every Rational Nature amongst them would comply with, and embrace the several Branches of this Law: and as they would not differ in those things, that are so intrinsic to Sense; so neither in those, that are essential to the Understanding. As their Corporal eye would be able to distinguish between Beauty, and Deformity: so their Intellectual eye would as easily discern some goodness from some kind of wickedness.

But are there not many Nations of them, that live in the perpetual violation of Nature's Law? If you speak of the more Capital Letters of this Νόμος γραμῖς, you find no Nation so barbarous, but that it can read them, and observe them. I never heard of a Nation apostatizing from Common Notions, from these first Principles. But, if you mean the whole context, and coherence of Nature's Law, if you speak of those Demonstrations, that may be built upon these fundamental Principles, of those kindly Derivations, and Conclusions, that flow from these fountain-Notions, then this indeed must be granted, that tis the condemning sin of the Heathen; That so many of them imprison this Natural Light, and extinguish this Canale of the Lord.

There are many wild, and Anomalous Individuums amongst them, *οἱ πῖπτον βάπτισματι, ἀνέκδοτοι, ἀνόητοι*, as Aristotle calls them; *οἱ ἀνοήτοι*, as others term them: but are there not such also even amongst Jews? nay, amongst such, as call themselves Christians, that are laps'd, and fallen below themselves? many Natural Precepts are violated even amongst them. Have you weeds, and

and *Briers*, and *Thorns*, in a *Garden*? no wonder then, that you meet with more in a *Wilderness*? Are there some *Prodigies* in *Europe*? you may very well look for more *Monsters* in *Africa*. Do *Christians* blur, and blot the *Law of Nature*? no wonder then, that an *American* seeks quite to rase it out. Does an *Israelite* put *Truth* sometimes in *Prison*? no wonder then, that an *Egyptian* puts it in a *Dungeon*. Yet, notwithstanding amongst all those, that have had so much *Culture*, and *Morality*, as to knit, and embody, and compact themselves into a *Common-wealth*, to become *πῶς οὐκ ἔστιν ἀποφύγετον*, to be regulated by a *Legal Government*, you will scarce find any *Nation*, that did generally, and expressly, and for long continuance, either violate, or countenance the violation of any *Precept*, clearly *Natural*.

This is that, in which the learned *Grotius* satisfies himself, that *Omnes Gentes, Moraliore, & Illustriore*, gave due obedience, and conformity to *Nature's Law*, so that all *Testimonies*, fetch'd from them, are to have an *high price*, and *esteem* put upon them.

But the famous *Salmasius*, in his late *Tractate De Coma*, goes a far different way; and tels us, that he had rather search for *Nature's Law* in a naked *Indian*, then in a spruce *Athenian*; in a rude *American*, rather then in a gallant *Roman*; in a meer *Pagan*, rather then in a *Jew*, or *Christian*. His words are these; *Quanto magis Barbari, tanto felicius, faciliusque Naturam Ducem sequi putantur. Eam detorquent, aut ab ea magis recedunt poliores Gentes.*

Those *Nations*, that have more of *Art*, and *improvement* amongst them, have so painted *Nature's face*, have hung so many *Jewels* in her *Ear*, have put so many *Bracelets* upon her *Hand*, they have cloath'd her in such soft, and silken rayment; as that you cannot guess at her so well, as you might have done, if she had nothing, but her own simple, and neglected beauty: you cannot taste the *Wine* so well, because they have put *Sugar* into it, and have brib'd your *Palate*.

So that the learned *Salmasius* will scarce go about to fetch the *Law of Nature* from the *Jews* principally: you see he chooes to fetch it rather from a *Scythian*, from a *Barbarian*; there he shall see it without any *Glosses*, without any *Superstructures*, without any carving, and gilding, a *Nóμῳ* regards plainly written,

ten, without any flourishes, and amplifications. Yet the *Author*; whom I but now commended (*Salmasius* I mean) neither could, nor would go about to vindicate all those *Nations* from some notorious *Rebellions* against *Nature's Law*; but he would rather choose (as much as he could) to abstract their *Intellectuals* from their *Practicals*, and would look to their *Opinions*, and *Laws*, rather than to their *Life* and *Conversation*.

Indeed *Aristotle* tells us; Πολλὰ δὲ καὶ ἐδρώντες τὸ κτείνεσθαι, καὶ ἀνθρωποφάγαν ἐκχέουσιν ἔχει. That same *Phrase*, ἐκχέουσιν ἔχει, does only speak a propensity, and inclination in their vile affections to such wickednesses, as these were; which sometimes also they acted in a most violent, and impetuous manner. Though, to be sure, they could not be long a *Nation*, if they did thus kill, and eat up, and devour one another.

But, let us suppose, that they dealt thus with their enemies, yet, can it be shewn us, that they establish'd *Anthropophagy* by a *Law*? That their *Natural Conscience* did not check them for it? Or, if their *Reason* did connive at them; yet how comes it to passe, that their *Angel* did not jog them all this while; that their *Intellectuals* *Agents* did not restrain them?

But, out of what *Antiquity* doth it appear, that any *Nation* did favour *Atheism* by a *Law*? that any *Kingdom* did licence *Blasphemy* by a *Statute*; or countenance *Murder* by a *Law*? Out of what *Author* can they shew us a *Nation*, that ever did allow the breaches of solemn *Compacts*, the dishonouring of *Parents*; that ever made a *Law* for this, that there should be no *Law*, or *Justice* amongst them?

Till all this can appear, let the *Testimonies* of *Gentiles* be esteem'd somewhat more than the barking of *Dogs*. Me thinks, if they were meer *Cyphers*, yet the *Jews* going before them, they might amount to somewhat. Let the prints of *Nature* in them be accounted sacred; a *Pearl* in the bead of an *Heathen*, some *Jewels* hid in the rubbish of *Nations*; let them be esteemed precious. Whatsoever remains of *God's Image* upon them; let it be lov'd, & acknowledg'd. Their darkness, and misery is great enough; let not us aggravate it, and make it more. To mix the light of their *Candle* with that light, which comes shining from the *Candle* of an *Heathen*, is no disparagement to *Jew*, nor *Christian*.

CHAP. XI.

The light of Reason is a Derivative light.

NOW the Spirit of man is the Candle of the Lord. First, as *Lumen derivatum*, οὐκ ἐν αὐτῷ. Surely there's none can think, that *Light* is *primitively*, and *originally* in the *Candle*; but they must look upon that onely as a *weak participation* of something, that is more *bright*, and *glorious*. All created *Excellency* shines with *borrowed Beames*; so that *Reason* is but *Scintilla divina lucis*, 'tis but *Divina particula aura*. This was the very end, why God framed *intellectual Creatures*, that he might communicate more of himself to them, then he could to other more *drossie*, and *inferiour Beings*, and that they might, in a more compleat, and circular manner, *redire in principium suum*, (as the *Schoolmen* speak) that they might return into the bosome of the first, and *supreme Cause*, by such *operations*, as should in some measure imitate, and represent the working of God himself; who, being a most free, and *Intellectual Agent*, would have some *Creature* also, that should not onely take notice of these his *perfections*, so as to *adore*, and *admire* them, but should also *partake* of them, and should follow the *Creator* in his *dispensations*, and *workings*, though still at an infinite distance, and *disproportion*.

This moved him to *stamp* upon some *Creatures Understanding*, and *Will*, which in themselves make up one simple, and entire *print*, and *signature* of *Reason*, though we break the *Seal* for the better opening of them, and part them into two several *Notions*. To this end he fill'd the *highest part* of the *World* with those *Stars* of the first *Magnitude*, I mean those *Orient*, and *Angelical Beings*, that dwell so near the *fountain of Light*, and continually drink in the *Beams of Glory*; that are exactly conformable to their *Creator* in all his *motions*: for the same end he furnished, and beautified this *lower part* of the *World* with *Intellectual Lamps*, that should shine forth to the *praise*, and *honour* of his *Name*, which totally have their *dependance* upon him, both for
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their *Being*, and for their perpetual continuation of them in their *Being*. 'Twas he, that lighted up these *Lamps* at first; 'tis he, that drops כֶּהָנָן the golden oyl into them. Look then a while but upon the parentage, and original of the *Soul*, and of *Reason*, and you'll presently perceive, that it was the *Candle of the Lord*. And if you have a mind to believe *Plato*, he'll tell you such a feigned story as this; That there were a goodly company of *Lamps*, a multitude of *Candles*, a set number of *Souls* lighted up altogether, and afterwards sent into *Bodies*, as into so many *Dark Lanthorns*. This stock, and treasure of *Souls* was reserved and cabinetted in, I know not what, *Stars*; perhaps, that they might the better calculate their own *Incarnation*, the time, when they were to descend into *Bodies*, and, when they came there, they presently sunk into *van*, they slip'd into אִשָּׁר, which he terms ἐκσίνεσις ἀποβολή, the putting off of knowledge for a while, the clouding, and burying of many sparkling, and twinkling *Notions*, 'till by a waking *Reminiscence*, as by a joyful *Resurrection*, they rise out of their graves again. *Plato*, it seem's, look'd upon the body as the blot of *Nature*, invented for the defacing of this Νόμος ὑπερβολή, or at the best, as an impertinent tedious *Parentthesis*, that check'd, and interrupted the *Soul* in her former *Notions*, that eclipsed, and obscured her antient glory, which sprung from his ignorance of the *Resurrection*; for, had he but known what a glory the *Body* was capable of, he would have entertained more honourable thoughts of it.

Yet *Origen* was much taken with this *Platonical Notion*, it being indeed a pretty piece of *Philosophy* for him to pick *Allegories* out of. And, though he do a little vary from *Plato* in a circumstance, or two; yet in recompense of that, he gives you this addition and enlargement, That, according to the carriage, and behaviour of these naked *Spirits* before they were embodied, there were prepared answerable mansions for them: That such a *Soul*, as had walk'd with God acceptably, was put into a fairer *Prison*, was clothed with an amiable, and elegant *Body*; but that *Soul*, which had displeased, and provoked its *Creatour*, was put into a darker *Dungeon*, into a more obscure, and uncomely *Body*: That *Candle*, which had shined clearly, was honoured with a golden *Candlestick*; That, which had soiled its *Light*, was condemned to a *Dark-Lanthorn*. One would think by this, that *Origen* had

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I scarce read *Genesis*; he doth in this so contradict the *Sacred History* of the *Creation*. Nor is this the just product of *Plato's Opinion*, but 'tis pregnant with much more folly, he returns him his own with usury, gives him this, as the just taxos, and improvement of it.

Aquinas doth *clash in pieces* all these *Platonical fictions* in his two Books *Contra Gentiles*; yet upon this sinking, and putrid foundation was built the tottering *Superstructure* of connate *Species*. For when *Plato* had laid down this *Error* for a *Maxime*, Περὶ ψυχῶν ἡμῶν, ἢ πρὶν ἢ μετὰ τὴν γένεσιν, that 'The Souls of men were long extant before they were born; then, that other *Phancie* did presently step in, Ἡμεῖς αὐτοὶ καὶ πρὶν γένεσιν, that 'The Soul was very speculative, and contemplative, before it was immers'd in the Body; which made way for the next *Conceit*, that 'The Soul brought many of its old *Notions* along with it into the Body: many faithful *Attendants* that would bear the Soul company in her most withering condition, when other more volatile, and fugitive *Notions* took wing to themselves, and flew away: many a precious *Pearl*, sunk to the bottom of *Lethe*, but some *Reliques* of *Notions* floated upon the top of the Waters, and in the general *Deluge* of *Notions* there was an *Ark* prepared for some select *Principles*, some *præcepta Noachidarum*, which were to increase, and multiply, and supply the wants of the *Intellectual World*.

This makes the *Platonists* look upon the *Spirit of Man* as the *Candle* of the *Lord* for illuminating, and irradiating of objects, & darting more light upon them, then it receives from them. But *Plato*, as he failed in corporeal *Vision*, whilst he thought, that it was *per extramissionem radiorum*: so he did not *ab errore suo recedere* in his *intellectual Opticks*; but, in the very same manner, tells us, that *spiritual Vision* also is *per emissionem radiorum*. And, truly, he might as well phansie such implanted *Ideas*, such seeds of *Light* in his external Eye, as such seminal *Principles* in the Eye of the mind. Therefore *Aristotle* (who did better clarify both these kinds of *Visions*) pluck'd these *Motes* out of the sensitive Eye, and those *Beams* out of the *intellectual*. He did not antedate his own *Knowledge*, nor remember the several postures of his Soul, and the famous exploits of his Mind, before he was born: but plainly profess'd, that his *Understanding* came naked into the World. He shews you an ἀγλαόν γεγραμμένον, an *abrasa*
L *tabula*,

tabula, a *Virgin-soul* espousing it self to the *Body*, in a most entire, affectionate, and conjugal Union, and, by the blessing of Heaven upon this loving pair, he did not doubt of a *Notional* off-spring, and posterity. This makes him set open the windows of sense, to welcome, and entertain the first dawns, the early glimmerings of morning light.

—*Clarum Mane fenestras*

Intrat, & angustus extendit lumine rimas.

Many sparks, and appearances fly from variety of *Objects* to the *Understanding*; the *Mind*, that catches them all, and cherishes them, and blows them; and thus the *Candle of Knowledge* is lighted. As he could perceive no connate Colours, no *Pictures*, or *Portraits* in his external Eye: so neither could he find any signatures in his *Mind*, till some outward *Objects* had made some impression upon his *susceptible*, his soft, and pliable *Understanding*, impartially prepared for every *Scal*. That this is the true method of *Knowledge* he doth appeal to their own *Eyes*, to their own *Understandings*. Do but analyse your own thoughts; do but consult with your own *Breasts*; tell us, whence it was, that the *Light* first sprang in upon you. Had you such *Notions*, as these, when you first peep'd into *Being*? at the first opening of the *Soul's eye*? in the first exordium of *Infancy*? had you these connate *Species* in the *Cradle*? and were they rock'd asleep with you? or did you then meditate upon these *Principles*; *Totum est, majus parte*, and *Nihil potest esse & non esse simul*. Ne're tell us, that you wanted *Organical Dispositions*; for you plainly have recourse to the sensitive powers, and must needs subscribe to this, that all knowledge comes flourishing in at these *Lattices*. Why else should not your *Candle* enlighten you before? who was it, that chained up, and fettered your *Common Notions*? Who was it, that restrained, and imprisoned your connate *Ideas*? Me thinks, the working of a *Platonist's Soul* should not all depend on *van*, and why had not you no connate *Demonstrations*, as well as connate *Principles*? Let us but see a catalogue of all these *Truths* you brought with you into the World. If you speak of the *Principles of the Laws of Nature*, you shall hear the *Scholemen* determining: *Infans pro illo statu non obligatur lege Naturali; quia non habet usum Rationis, & Libertatis*. And a more Sacred *Author* saies as much; *Lex Natura est lex Intelligentia, quam tamen*

ignorat

ignorat Pueritia, nescit Infantia. There's some time to be allowed for the promulgation of *Nature's Law* by the voice of *Reason*. They must have some time to spell the *Νόμος γερμῶς*, that was of *Reason's* writing. The *Mind*, having such gradual, and climbing accomplishments, doth strongly evince, that the true rise of *Knowledge* is from the observing, and comparing of *Objects*, and from thence extracting the *Quintessence* of some such *Principles*, as are worthy of all acceptation; that have so much of certainty in them; that they are near to a *Tautology*, and *Identity*: for this first *Principles* are.

These are the true, and genuine *καὶ ἀληθινὰ ἐννοιαί*. these are the *ἀληθινὰ πορφυροποιήματα*. these are the props of *Reason's* contriving, upon which you may see her leaning, about which you may see her turning, and spreading, and enlarging her self. That learned Knight, in his *Discourse concerning the Soul*, doth at large shew the manner how the *Mind* thus goes a gathering of *Knowledge*; how, like a *Bee*, it goes from flower to flower, from one entity to another; how it sucks the purest, and sweetest of all; how it refuses all, that is distastful to it, and makes a pleasant composition of the rest; and thus prepares *Honey-combs* for it self to feed on.

But, if it were at all to be granted, that the *Soul* had any stamps, and characters upon it, that it had any implanted, and ingrafted *Species*; 'twere chiefly to be granted, that it hath the connate *Notion* of a *Deity*, that pure, and infinitely refined *Entity*, abstracted from all appearance of *Matter*. But mark, how the great *Doctour* of the *Gentiles* convinces them of the *Τὸ πρῶτον τῶ Θεῷ*. he doth not set them a searching their connate *Species*; but bids them look into the glass of the *Creatures*. O, but! (might some *Platonist* say) why? he is all *Spirit*, and an invisible *Being*, what shall we find of him amongst material objects? Yes, (saies the *Apostle*) *τὰ ἀόρατα τοῦ Θεοῦ*, the invisible things of *God* are made known by the things, that do appear; for a *Being*, endowed with such a *Soul*, as *Man* is, can easily in a discursive way, by such eminent steps of *Second Causes*, ascend to some knowledge of a prime, and supreme *Being*; which doth fully explain, that he means by his *Νόμος γερμῶς* those clear dictates of *Reason*, fetched from the several workings of the *Understanding*, that have sealed, and printed such a truth upon the *Soul*; so that no other

innate light, but onely the power, and principle of Knowing, and reasoning is the Candle of the Lord.

Yet there is a Noble Author of our own, that hath both his truth, and his error, (as he hath also writ about both) who pleads much for his *Instinctus naturales*, so as that, at the first dash, you would think him in a Platonical strain: but, if you attend more to what he says, you will soon perceive, that he prosecutes a far different Notion, much to be preferred before the other phancy.

For he doth not make these *instincts* any connate Ideas, and representations of Things; but tells us, that they are powers, and faculties of the Soul, the first-born faculties, and beginning of the Soul's strength, that are presently espoused to their Virgin-objects, closing, and complying with them, long before Discourse can reach them; nay, with such objects, as Discourse cannot reach at all in such a measure, and perfection: these *Instincts* he styles *Natura dotes*, & *providentia Divinae universalis Idea*, & *typus optimus*. Some of these are to be found in the lowest inanimate Beings, which yet have no connate Species among them; though they have powers, and propension to their own welfare, a blind tendency, and inclination to their own security: for thus he speaks, *Instinctus ille Naturalis in quovis inarticulato licet, & incanto elemento, sapiens est ad conversationem propriam*: and such a noble Being, as Man is, must needs have it in a more sublime, and eminent manner.

Therefore he terms these *Instincts* in Man *facultates noeticae*, & *facultates Deo analogae*; whereas those other inferiour faculties are esteem'd *facultates analogae mundo*; his words, being somewhat cloudy, I shall thus paraphrase upon them. The Soul, 'tis made with a through light, with a double Window: at one Window it looks upon corporeals, at the other it hath a fair prospect upon spirituals. When it takes notice of the material world, it looks out at the window of Sense, and views the putamina, & cortices rerum, the outward husks, and shells of Being; but not at all pleas'd, or contented with them, those higher powers, those purer faculties of the Soul unclasp, and disclose themselves, and extend themselves for receiving some delight more precious, and satisfactory, being made in as harmonious proportion suitable to spiritual Objects, as the Eye is to Colours, or the Ear to Sounds. And, as you know, a corporeal

-Eye

Eye is so fashioned, and organized; that, though it have no con-
nate species of the *Sun*, yet 'tis pleasant to behold it: so the *Eye*
of the *soul* doth willingly open it self to look upon God *per mo-*
dum objecti, and has all *per receptionem* from him, fixing its *Eye*
upon so transcendent, and beautiful an *Object*, and viewing all
those streamings out of *Light*, those beaming-out of eternal,
and universal *Notions*, that flow from him, as the *Fountain* of
Lights, where they have dwelt from everlasting, which now ap-
pear to it in time with a most powerful, and enamouring ray, to
direct the *Soul* to that happiness it longed for, and to guide, and
conduct it in all its operations. If you ask when these highest facul-
ties did first open, and display themselves, he tells you, 'tis then
when they were stimulated, and excited by outward *Objects*, and
it may be upon this account, that, when the *Soul* can find nothing
there worthy one glance, one cast of its *Eye*, impatient of such
empty, and shadowy sights, it opens it self to the *τὸ ἀνω*, and warms
it self in those everlasting *Sun* beams: but, when it comes down
from the *Munt*, it puts on the veil of *Sense*, and so converses
with material objects.

Yet I do not here positively lay down this for a *Truth* in all the
branches of it; but onely represent the mind of the foremen-
tioned *Author*, who himself doth acknowledge, that the rise of
these first Principles is very cryptical, and mysterious. His words
are these: *Vos interea non morari debet, quòd quomodo eliciantur*
istæ Notitiæ Communes nesciatis. Satis, superque diximus, vos ne-
scire quomodo fiat Gustus, Odoratus, Tactus, &c. By which you
cannot, but perceive that he makes the conformity of such a *Fac-*
ulty with such an *Object*, the spring and Original of common *No-*
tions. Yet this then had deserved a little clearing, whence the dif-
ficulty of understanding *Spirituals pro hoc statu* does arise, if
there be such a present, and exact analogy between them; where-
as the intuitive knowledge of God, and viewing those goodly *Noti-*
ons, that are steep'd in his essence, uses to be reserved, as a privi-
ledge of a glorified *Creature*. Yet this, I suppose, may be said,
that herein is the *Souls Imperfection*, that it cannot sufficiently
attend both to *spirituals*, and *corporeals*; and therefore *Sense* be-
ing so busie, and importunate for the prosecution of her *Objects*; no
wonder, that these noetical *Faculties* do faint and languish. So
that, if there be any, whom the former *Discursive* way will not
suffice,

suffice, it seems better for them to have recourse to an *innate power* of the *Soul*, that is fitted, and fashioned for the receiving of *Spirituals*, *quatenus* *Spirituals*, then to fly to, I know not what, *connate Species*, of I know not how long *duration* before the *Soul* was acquainted with the *Body*. Yet that other *Noble Author* of our own, that has the same Title of *Truth*, not without a competent mixture of *Error* too, doth choose to resolve all into a *Platonical Remembrance*: which yet that *acute Answerer* of him doth shew to be a *meer vanity*; for, as for matters of *fact*, to be sure, they have no *implanted Ideas*: and, if *Historical Knowledge* may be acquired without them, why then should *discursive knowledge* have such a *dependence* upon them? And, I wish, that the *Platonists* would but once determine, whether a *Blind Man* be a competent *Judge* of *Colours* by virtue of his *connate Species*; and whether, by supply of these *Ideas*, a *Deaf Man* may have the *true notion* of *Musick*, and *Harmony*? If not, then they must ingeniously confesse, that the *Soul*, for the present, wants so much of *Light*, as it wants of the *window* of *Sense*. But, if they tell us, that some *outward Objects* must jog, and waken these *drowsie*, and *slumbring Notions*, they then lay the *Foundation* in *Sensitives*: and, withall, let them shew us, why the *generality* of men in their *Intellectuals* are not equally improved; whereas they have the same *Objects* to *quicken*, and *enflame* them? In the mean time we will look upon the *Understanding*, as *speculum non coloratum*, a *Glasse* not prejudic'd, nor prepossess'd with any *connate Tinctures*; but *nakedly* receiving, and *faithfully* returning all such *colours*, as fall upon it. Yet the *Platonists* in this were commendable, that they look'd upon the *Spirit* of a *Man*, as the *Candle* of the *Lord*; though they were deceiv'd in the time when 'twas lighted.

Nor is this *Candle* lighted out of the *Essence* of *God* himself. 'Twere a far more tolerable *Error* to make the *light* of a *Candle* a piece of the *Sun's Essence*, then to think, that this *intellectual Lamp* is a *particle* of the *Divine Nature*. There is but one ἀπαύλατος τῆς οὐσίας, & ἀσπερίτης ἀσπείρωτος αὐτῆς, I mean the wonderful ὁ ἀέξων not a *Candle*, but a *Sun* that shined from *everlasting*. But I find the *Stoicks* challenged for this *Error*, that they thought there was a *real emanation*, and *traduction* of the *Soul* out of *God*, *ex ipsa Dei substantia*. And the *Gnosticks*, the *Manichees*,

chees, and *Priscillianists* are look'd upon, as their *Successors* in this folly.

Now as for the *Stoicks*, you'll scarce find evidence enough to prove them guilty of this *Opinion*. They have indeed some *acting*, and *venturing Expressions*, when they amplify, and dignifie the nobility of the *Soul*; and will needs have some of the *Royal Bloud* to run in every *vein*, and *faculty* of it: nor are the *Platonists* defective in this, but lift up the *soul* to as high a pitch of *Perfection*, as the *Stoicks* ever did: yet surely both of them but as a *limited*, and *dependant Being* infinitely remote from the *fulness* of a *Deity*. Yet *Simplicius*, in his *Comment* upon the grand *Stoick*, *Epictetus*, tells us, that that *Sect* of *Philosophers* were wont to call the *Soul* $\psi\upsilon\chi\eta$, η $\mu\epsilon\mu\beta\rho\upsilon\mu$ $\tau\omicron\upsilon$ $\Theta\epsilon\upsilon$, *pars, vel membrum Dei*; which is a gross, and corporeal conceit, not at all agreeable to the indivisibility of *Spirituals*, nor suitable with the *Soul's immateriality*, much less consistent with the transcendent purity of *God* himselfe. But the learned *Salmasius*, in his *Animadversions* on both the forementioned *Authors*, though he spend paper enough in clearing some passages of the *Academicks*, *Peripateticks*, and *Stoicks* concerning the nature of the *Soul*; yet doth not, in the least measure, take notice of any such *heterodox Tenent* among the *Stoicks*, yet, if there had been any such, they had very well deserved *Animadversions*: but he doth thus represent their *Philosophy* to you; That, whereas the *soul* is usually look'd upon as $\tau\epsilon\tau\alpha\rho\alpha\psi\eta$, being branch'd out into the *Vegetative*, *Sensitive*, and *Rational*: the *Stoicks* they chose to make it $\epsilon\kappa\tau\alpha\psi\eta$, & would have *septem partes ancillantes, imperatricem unicam*: which they reckoned thus; $\tau\alpha$ $\alpha\iota\delta\eta\tau\iota\kappa\alpha$ they were five; then $\tau\omicron$ $\phi\omega\nu\eta\tau\iota\kappa\omicron\nu$, $\tau\omicron$ $\alpha\sigma\tau\epsilon\rho\iota\alpha\tau\iota\kappa\omicron\nu$, $\tau\omicron$ $\eta\gamma\epsilon\mu\omicron\nu\iota\kappa\omicron\nu$, which was all one with $\tau\omicron$ $\lambda\omicron\gamma\iota\kappa\omicron\nu$, or $\tau\omicron$ $\delta\iota\alpha\nu\omicron\nu\tau\iota\kappa\omicron\nu$, or $\tau\omicron$ $\epsilon\pi\iota\sigma\eta\mu\omicron\nu\tau\iota\kappa\omicron\nu$. Yet, as *Plato*, and *Aristotle*, disposing the *soul* into three several ranks, and distributions, would by no means allow of $\tau\epsilon\tau\alpha\psi\chi\iota\alpha$, a triplicity of *Souls* in one *Compositum*: so neither would the *Stoicks* admit any plurality of *Souls*, but esteemed these $\tau\alpha$ $\mu\epsilon\mu\beta\rho\alpha$, or $\tau\alpha$ $\mu\epsilon\mu\beta\rho\alpha$ $\tau\eta\varsigma$ $\psi\upsilon\chi\eta\varsigma$ onely as $\alpha\iota$ $\delta\iota\omega\delta\mu\epsilon\mu\epsilon\tau\alpha$, *non membra, sed ingenia*, as *Tertullian* terms them very significantly, styling the powers, and faculties of the *Soul* the several *wits* of the *Soul*: so that it was but $\mu\iota\alpha$ $\psi\upsilon\chi\eta$ $\pi\alpha\upsilon\delta\iota\kappa\alpha$, enlarging it self to the capacity, and exigency of the *Body*, but in such a manner, as that 'twas *dispensata potius, quam concisa*. The principal, and Hegemonical power of the *Soul* the

the Stoicks situated in the Heart, as *Aristotle*, though very erroneously, and yet *Plato* had taught him better, for he plac'd it in the Brain, as the proper *Tabernacle* for Reason to dwell in. But amongst the Stoicks there are some expressions, that seem to depress, and degrade the Soul as much, as others seem to advance, and exalt it; for, though some call it τὸ μὲν τῷ Θεῷ, yet others, and among the rest *Zeno* (the great founder of that Sect) terms it πνεῦμα, and θεωρὸν πνεῦμα, which that stupid Author of the Soul's mortality finding somewhere translated into English, catches at, and tells us, that the Stoicks hold the soul to be a certain Blast, hot, and fiery, or the vital spirit of the Blonds; whereas, at the most, they did onely choose that corporeal spirit, as *Vehiculum animæ*, a Chariot for a more Triumphant spirit to ride in, the principal seat of the soul, which they did so much extol, and deifie. 'Tis abundantly clear, that their Stoical Philosophy was more refined, and clarified, more sublime, and extracted from Matter, then to resolve the Quintessence of a Rational Nature into, I know not what, muddy, and seculent spirit; this they could not doe, if they would be faithful, and constant to their own Principles. Nay, they were so far from thus vilifying the soul; and detracting from it, as that they were rather excessive, and hyperbolical in praising it above the sphere of a Creature. Thus that known Stoick, *Epictetus*, calls the soul of man συγγενὲς Θεῷ, which *Seneca* renders, *Liber animus est Diis cognatus*; and *Arrian*, in his Comment upon the forementioned Author, doth thus diffuse, and amplifie it, Αἱ ψυχὴ εἰς τὸν ἐσθλὸν Θεόν, καὶ συναφῆς τῷ Θεῷ, ἀπὸ αὐτῆς μὲν εἰς τὸν Θεόν, καὶ ἀποσπασματὰ. That is, There is connexion, and coherence of Souls with a Deity, there are mutual touches, and embraces between them, they are some deliberations, and participations of himself. Thus that famous Emperour; *M. Antoninus*, that had tasted of the Stoical Philosophy, styles the soul Ὁ Δαίμων, ὃν οὐρανοῦ πῦρ, καὶ ἡγεμόν, ὁ Ζεὺς ἐδωκεν, Ἀποσπασμα ἐαυτοῦ. ἔτ' ὁ δὲν ὁ ἐκείνου, καὶ λόγος. Where, at the first, one would think he had meant it in an *Averroistical* sense; but that he himself doth prevent the interpretation by telling you, that he intends nothing else but νῦς, and λόγος, which therefore he calls ὁ δαίμων because that he knew the soul was separable from the Body: and *Pythagoras* long before him had called it by the same name in his *Golden Verses*.

But,

But, amongst all the rest, *Seneca* is the most high, and lofty in magnifying, and very near deifying of the Soul: for thus you may hear him speak; *Quid aliud vocas animum, quam Deum in humano corpore hospitantem?* That is, *What lesse title can you give the Soul, then that of a God condescending to dwell in an house of clay?* Which is too neer that of the Apostle, *Θεὸς ἐν σαρκὶ παρωκῆς*, *God manifested in the flesh.* Nor yet was this any unwary Passage, that slip'd from *Seneca's* Pen on the sudden; but he will stand to it, and repeat it; for thus he saith again, *Ratio nil aliud est, quam in corpus humanum pars Divini Spiritus mersa;* *Reason, 'tis somewhat of a Deity steep'd in a Body.* From this last speech, that learned, and eminent Writer of our own doth endeavour to evince, that *Seneca* made *God* the *Intellectus Agens* of the Soul; whereas 'tis very evident, that this *Philosopher* onely prosecuted that *Stoical* Notion of the Soul's being ἀπόσπασμα τῷ Θεῷ, a branch of a Deity, πωλασμένον ἐκ Διὸς ἔργον. Yet, notwithstanding, all these strains of *Stoical* philosophy do not sufficiently declare, that they thought the Soul to be of the very same essence with *God* himself; but only, that they perceived much similitude between the Soul, and a Deity; many bright resemblances of *God* stamp'd upon it: which is not onely sound *Philosophy.* but good *Divinity* too; that the soul was made according to the image of its *Creatour.* Thus they made it not onely ἀπὸ τοῦ πνεύματος, but θεῶν πνεύμα too, even the breath of a Deity, σημειωθέν, ἢ τυπωθέν σφραγῖδι τῷ Θεῷ, stamp'd with the Seal of *God* himself, as *Philo* speaks. 'Twas ἀπὸ τοῦ Θεοῦ ἐκλάμψας, as *Damascen* calls it, very agreeable to this of *Solomon*, *The Candle of the Lord.* 'Tis πόσις Θεοῦ λογικόν, as *Gregory Nyssen* has it, the Poeme of *God* himself. That, whereas other *Creatures* were, as it were, writ in *Prose*, the souls of men were composed more harmoniously, in more exact number, and measure. No wonder then, that the *Stoicks*, spying out such spiritual workmanship, and embroydery in the soul of man, did esteem it as an inferiour kind of Deity, a Bud, and Blossome of *Divinity.* As they meant by their τὰ ὑπὲρ τῆς ψυχῆς nothing, but αἱ δυνάμεις; so likewise, when they call the soul τὸ ὑπὲρ τῷ Θεῷ, they need intend no more, then the *Pythagoreans* do by their θεῖα δύναμις, that divine virtue, and efficacy, which the soul has, that makes it look so like its *Creatour.* Thus the *Pythagoreans* were wont to call the higher Region of the soul τὸ διόν, and the lower τὸ διεωδές: not

understanding by the first any particle of a Deity, though it may be by the last they might understand the soul of a Beast, by virtue of their supposed *μετεμψύχουσι*. But I meet with none, that doth so punctually, and accurately determine this, as *Trismegistus* does; who speaks so exactly, as if he had spied out this difficulty, and objection: his words are these, *Ὁ υἱὸς ἐκ ἐπὶ ἀποτεταμένης ἐκ τῆς ἐσότητος τοῦ Θεοῦ· ἀλλ' ὡς τὸ πνεῦμα τοῦ Θεοῦ, καὶ οὐκ ἐκ τῆς οὐσίας αὐτοῦ.* The soul (says he) was not framed, and carv'd out of the essence of a Deity: but it rather sprung from the dilatation, and diffusion of his power, and goodnesse; as beams do from the Sun, when it spreads forth its quickening, and cherishing Wings. Yet, when you hear the Creatures often stiled Beams of a Deity, and drops of a Deity, you must neither imagine, that there is the least division, or diminution, or variation in the most immutable essence of God; nor that the Creature does partake the very essence of the Creatour: but that it hath somewhat of his workmanship obvious, and visible in it, and, according to the degree of its Being, doth give fainter, or brighter resemblances of its Creatour. As, suppose, an accurate Painter should bestow much of his skill in drawing a lively portraiture of himself, you would not think such a picture a piece of his Essence; but you would look upon it onely as the fruit, and product of his skill, and as a witty imitation of himself. Now there is a far greater disproportion between God, and any created Being; then between the face, and the picture of it. So that, if you see any heavenly beauty, any divine lineaments sparkling in the soul, you may presently conclude, that it was *digitus Dei*, nay the hand of God, that drew them there, as the shadowy representations of his own most glorious Being. 'Tis the greatest honour; that a Creature is capable of, to be the picture of its Creatour. You know the very formality of Creation doth speak a Being raised *ex nihilo*; Creation being the production of something out of the barren womb of Nothing: and, if the Creature must be *ex nullo præexistente*; then, to be sure, 'tis not extracted out of the essence of God himself. But the whole generality of the antient Heathen Philosophers had a veil upon their face, here they had not a clear, and open sight of the Creation; but onely some obscure, and imperfect Notions about it, which made them think, that all corporeals were made *ex aliqua præjacente materia*; coexistent with the prime, and supreme Efficient; and, because they could not fetch spirituals

out of *materials*, nor yet conceive, that they should be fetch'd out of *nothing*, this made them determine, that they sprung out of the *essence* of God himself; who, as a *voluntary Fountain*, could bubble them forth, when he pleased; who, as a *Father of Lights*, could sparkle, and kindle them, when he thought best. But that *fiction* of *materia ab eterno* will do them no service at all; for either 'twas produced by God himself, and then it was created *ex nihilo*; for God himself was a pure *immaterial spirit*, and therefore must make *Matter*, where none was before: or else, it was an *independent eternal Being*, which makes it another *Deity*, and that involves a *flat repugnancy*. Therefore, as *corporeal*, and *material Beings* were raised out of *nothing* by the *infinite vigour*, and *power* of God himself; so he can with the very same facility produce *spiritual Beings* out of *nothing* too. Can he not as well light this *Lamp* out of *nothing*; as build the goodly *Fabrick* of the *World* out of *nothing*? Cannot a *creating breath* make a *Soul* as well, as a *creating Word* make a *World*? He, that can create the *shell* of *Corporeals*, cannot he as well create the *Kernel* of *Spirituals*? He, that created a *visible Sun*, cannot he as well create an *invisible*, an *intellectual Spark*? You may hear *Aquinas* disputing against the *Gentiles*, and most fully, and strongly demonstrating, that God could not be either the *materia*, or *forma* of any created *Beings*; for it is not imaginable, how the *Creatour* himself should *ingredi essentiam creaturae*. But his *causality* is by way of *efficiency*, producing, and maintaining *Beings*. The best of *Creatures* are but *vasa figuli*. Now a *vessel*, though a *vessel of honour*, yet it is no piece of the *Potter's essence*, but onely the *subject* of his *power*, and *will*. One, and the same *Seal* may print all the *Wax*, that's possible; yet there will not be the *least mutation* in the *Seal*, but onely in the *Wax*; nor yet doth the *Wax* at all participate of the *Seal's essence*, but only receives a *stamp*, and *signature* made upon it: so that the *Seal* was as *entire*, and *complete* before it had imprinted the *Wax*, as it was afterwards; and, though all the *signatures* of the *Wax* were *defaced*, and *obliterated*, yet the *Seal* would be as *perfect* as before.

Thus God, though he leaves *prints* of himself upon all the *souls* in the *world*, nay, upon all the *Beings* in the *world*; yet these *impressions* are not *particles* of himself; nor do they make the *least mutation* in him, onely in the *Creature*; for he was as *full*, and

perfect before he had printed any one Creature, and if the whole impression of Creatures were annihilated, yet his essence were the same, and he could print more, when he pleased, and as many as he pleased. Yet all the *entity*, *goodness*, and *reality*, that is to be found in the Creature, was totally derived from him, and is transcendently treasured up in him, as the print of the Wax, though it be really different from the print of the Seal, yet that very stamp, and signature had its Being from the Seal, 'twas virtually, and originally in the Seal; and now gives some resemblance of it. All created goodness was *à Deo producta*, & *à Deo-exemplata*, (as the Scholes speak, though not very elegantly) 'tis *à Deo conservata*, and in *Deum ordinata*, yet all this while 'twas nothing of the essence of a Deity; and indeed it cannot have any of his essence unless it have all of it. He, that calls the Creature a Drop in such a sense, may as well call it a Fountain; he that thus terms it a Ray of Divinity, may as well call it a Sun: for there are no particles in essentials. All essence 'tis indivisible, how much more the essence of God himself. How fond is the fancy of a semi-Deity, away with the Stoicks *τὸ μέρος*, and *ἀντιστοιχία* here. If this be the meaning of them, who ever heard of fragments in Spirituals! Dares therefore any absolutely deifie the Soul? or make it coessential, or coequal with God himself? Is not the Soul a limited, and restrained Being? short, and imperfect in its operations; a dependent, and precarious Being; and are these things agreeable to a Deity? Is not the Soul naturally united to the Body for the quickening, and informing of it? and is that a condition fit for a Deity? Nay are not many Souls guilty, defiled, miserable Beings? and are they all this while spangles of a Deity? They must have very low, and dishonourable thoughts of God, that make any Creature partner, or sharer with him in his essence, and they must have high, and swelling thoughts of the Creature. How proud is that Soul, that aspires to be a God? Is it not enough for a Soul to approach unto his God, to see his face, to enjoy his presence, to be like unto him, to be knit unto him in love, and affection? Happiness doth advance a Creature to his just perfection; but it doth not lift it above the sphere of its Being. A glorified Being is still a subservient, and finite Being. A Soul, when in its full brightness, yet still is but the Candle of the Lord: let it come as near as it can, yet it will be infinitely distant from him. Heaven, it doth not mix, and

and blend *Essences* together; but keeps them all in their *just beauty*, and *proportions*: so that, take a *Creature* in what condition you will, and 'tis not the *least particle* of a *Deity*. There's another *Errour*, but its scarce worth mentioning, of some that would have the *Candle* of the *Lord* lighted up by *Angels*, as if they had created the *Soul*; Nay, the *Carpocratians* thought, that all the rest of the *World* was created by them. But, as no *secondary Being* could create it self; so neither can it create any other *Being*. 'Twas no *Angelical breath*, but the *breath* of a *Deity*, that gave life to the *Soul*; and 'twas not made after the *Image* of an *Angel*, but of *God* himself. *Angels*, and *Souls*, both came from the same *Almighty Father* of *Spirits*, from the same glorious *Father* of *Lights*, who shewed the *greatnesse* of his *power* in raising such *goodly Beings*, not out of himself, but out of *nothing*.

Whether ever since the *first Creation* the *Souls* of men be lighted on the same manner *immediately* by *God* himself, by that *commanding*, and *efficacious word*, *וַיֹּאמֶר אֱלֹהִים*, *Let there be Light*, let there be an *Intellectual Lamp* set up in such a *Creature*? Or, whether it be lighted by the *Parents*? Whether one *Soul* can light another? Whether one, and the same *Soul* may be lighted by two, as a *Candle* is lighted by two? These are the *several branches* of that great *Question*, which hath been frequently *vex'd*, and *discussed*; but scarce ever *quieted*, and *determined*. The *Divines* favour the way of *Creation*; the *Physicians* that of *Traduction*: Nay, *Galen* tells in plain-terms, that the *Soul* is but *νεῖκος τῆς σωματικῆς*, a meer *temper*, or *complexion*, the *right tuning* of the *Body*: which is not far distant from the *Fidler's Opinion*, that *Tully* speaks of, that would needs have the *Soul* to be an *Harmony*. His *soul*, that plaid him some *Lessons*, and his *Body* danc'd to them. And indeed some of the *Physicians* are as loath as he was, *ab arte sua discedere*, and therefore they do embody the *soul* as much as they can, that their *skill* may extend to the *happinesse*, and *welfare* of it, as if they could feel the *pulse* of the *soul*, and try *Experiments* upon the *spirits*; as if they could soften, and compose the *Paroxysme* of the *Mind*, and cure all the *languors*, and *distempers* of the *Soul*; as if their *Drugs* would work upon *immaterial Beings*; as if they could kill *Souls* as fast as they can kill *Bodies*; as if the *Candle* of the *Lord* did depend upon these *Prolongers*; as though the *Lamp* would go out, unless.

less they pour in some of their oil into it. No doubt, but there is a mutual communion, and intercourse between this friendly and espoused pair, the soul, and body; no doubt, but there is a loving sympathy, and fellow-feeling of one another's conditions: but 'tis not so strong, and powerful, as that they must both live, and die together. Yet I speak not this, as though the maintaining of the soul's *Traduction* did necessarily prejudice the Immortality of it: for I know there are many learned Doctours amongst them (and Seneca amongst the rest) that are for the soul's beginning in a way of Generation, and yet do detest, and abominate the least thoughts of its corruption. Nay, some sacred Writers contend for the soul's *Traduction*, who yet never questioned the perpetuity of it: not onely the African Father, Tertullian, but most of the Western Churches also, and the opinion of Apollinaris, and Nemefius, That one spiritual Being might propagate another, I have not yet found sufficiently disprov'd, though it be generally reprehended. The truth is, the original of all Forms, 'tis in profundo, 'tis very latent, and mysterious; yet the Naturalists must needs acknowledge thus much, that the matter, and form of every thing must have at least an incomplete Being before generation: for by that they do not receive any new absolute entity, for then it would be a Creation; but the parts are onely collected, and disposed, and united by a strict, and Gordian knot, by an inward continuity. So that in all such production the *materia oritur ex materia, & forma ex forma generantur*; and thus Forms are continued according to that degree of Being, which they had in the first Creation. Now why there should not be such a *traditio Lampadis* in the souls of men, will not easily be shewn. The nobility, and purity of the soul doth not at all binder this; for there is a proportionable eminency in the soul, that doth produce it: one soul prints another with the same stamp of Immortality, that it self had engraven upon it. But, if any question how an immaterial Being can be conveyed in such a seminal way, let him but shew us the manner, by which 'tis united to the Body, and we will as easily tell him how it entered into it. Yet Hierome was so zealous against this, that he pronounceth a present Anathema to all such, as shall hold the soul to be ex *traduce*. But Austin was a great deal more calm, and pacate; Nay, indeed he was in this point ἀμείδιος, καὶ ἀμερόμενος, in a kind of equipoise, and neutrality; and therefore

fore with a gentle breath he did labour to fan, and cool the heat of Hieroms's Opinion, and putting on all mildenesse, and moderation, plainly confelles; *Se neque legendo, neque orando, neque ratiocinando invenire potuisse, quomodo cum Creatione animarum peccatum originale defendatur.* It seems he could not solve all those difficulties, which the Pelagians raised against Original sin, unless he held the traduction of the Soul. He could not perceive how the Candle should be so soyl'd, if it were lighted onely by a pure Sun-beam, fetch'd from Heaven. Yet that Knot (which so skilful, and laborious an hand could not untie) some others have easily cut asunder; and indeed there is no such cogency, and prevalency in that Argument, as can justly promise it self the victory. For the Scholemen, that are strong Assertours of the Soul's Creation, do satisfie all such doubts, as these. And the major part of Modern Writers do incline to this, that these Lamps are lighted by God himself: though some indeed do *mixen*, and will determine nothing; as the acute Pemble does among the rest, in his little Tractate *De Origine Formarum*, and so doth that learned Knight in his late discourse Of the Soul, where he doth onely drop one brief Passage, that countenances the Soul's Traduction, upon which he, that pretends to answer him, takes occasion to huddle up no lesse then twenty Arguments against it, which sure he sold by number, and not by weight. But that Oxford Answerer of that Brutish Pamphlet of The Souls Mortality doth more solidly, and deliberately handle the Question: yet, being very vehement, and intense for the Soul's Creation, he slips into this Error, that the Traduction of the Soul is inconsistent with the Immortality of it. But, it may be, you had rather hear the votes, and suffrages of those antient Heathen Writers, that had nothing to see by, but the Candle of the Lord; perhaps, you would willingly know what their Souls thought of themselves. You'll believe Nature, the Universal Mother, if she tell you who is the Father of Spirits. Wee'll begin with Pythagoras, and he tells you his mind freely, and fully, whilst he gives you that piece of leaf-gold in one of his Verses:

— *Ἰδέσθαι, δῖον γένος ἐστὶ βροτῶν.*

Aratus is in the very same strain, and was honoured so far, as to be quoted by an Apostle for it, *τὸ δὲ γένος ἐσθλόν.* But, if these seem somewhat more generally, not exactly pointing out at the soul,

Soul, the *Chaldy Oracle* will speak more punctually; Ταῦτα πα-
 τὴρ ἐποίησεν, βεβήκει δὲ οἱ ἐν ψυχῇ. 'The Father of Spirits by his
 'thought, and word, by his commanding breath did kindle this
 'Lamp of the Soul, for the quickning, and illuminating of such
 a Noble Creature. Zoroaster pours it out more at large, and
 does thus dilate, and amplify it. Χρή σι παύειν πρὸς τὸ φῶς, καὶ
 πρὸς πατὸς αὐγῆς ἐνδον ἐπιμῶμεν σὲ ψυχὴ πολὺν ἐδαμμένην εἶναι.
 'O Soul (saies he) why do'st thou not aspire, and mount up to
 'the centre, & light of Glory, to that fountain of Beams & bright-
 'nesse, from whence thou wert derived, and sent down into the
 'world, cloath'd, and apparrell'd with such rich, and sparkling
 'endowments? The consideration of this made the *Divine*
Trismegist break into that pang of *Admiration*; Ποῖα μήτηρ,
 ποῖον πατήρ, ἢ μὴ θεὸς ἀφανής; What Womb (saith he) is fit to
 'bear a Soul? who is fit to be the Father of the Soul? what
 'breast is able to nourish a Soul? who can make sufficient pro-
 'vision for a Soul; but onely that pure, and invisible spirit, that
 'shoots them, and darts them into Bodies by his own Almighty
 power? And, as the formentioned *Author* goes on; Ὁ δὲ πάν-
 ταν πατήρ, ὁ εἷς ὢν ζῶν, καὶ φύσει ἀπώθησεν τὸν ἄνθρωπον αὐτῷ ἵπεν, ὃ ἡ-
 ἐξέδωκεν ὡς ἑῷ τὸν. that is, 'God, the Father of Being, the Father of
 'Life, and Nature, did frame, and fashion man much like himself,
 'and love him as his proper off-spring: for those words of his, ὃ
 ἄνθρωπον αὐτῷ ἵπεν, must be taken in an allayed, and tempered
 sense; for they must by no means be understood of an equality,
 but only of a *similitude*. In the very same sense he calls God ζωο-
 ποῖς, the *Painter*, and *Trimmer* of the Soul; thus representing him-
 self to the life. As for the mind of the *Platonists*, and the
Stoicks, we have before acquainted you with it: One looks so
 high, as if a *Creation* would scarce content them, unlesse they may
 have it ab aeterno; and the other seem to plead for a *traduction*,
 and *generation* of the Soul, not from the *Parents*, but from God
 himself, which makes *Epictetus* so often mention the *affinity*, and
consanguinity of the Soul with the *Deity*, and to use such words
 as these; Εὐαν ταῦτά ἐστιν ἀληθῆ, τὰ περὶ τὴν συγγενείαν τοῦ Θεοῦ, καὶ ἡ
 ἀνθρώπων λεγόμενα ὑπὸ τῶν φιλοσόφων, διὰ τὴν μὴ εἶπαι τις ἑαυτὴν κόσμον,
 διὰ τὴν μὴ ἕσθαι τοῦ Θεοῦ; 'If the *Philosophers* (saies he) speak truth,
 'when they tell us how near a kin the Soul is to God, why
 'then doth such a soul streighten, and confine it self? why doth

'it contract, and imprison, so vast an Essence? why do's it look
'upon some spot of ground with such a partial, and peculiar
'affection? why doth it love the smook of its Earthly Countrey,
καπνον ἐπιδράκοντα; 'why does it not rather warm it self in
'the flame of its Heavenly Original? why does such an one stile
'himself an *Athenian*, a *Corinthian*, a *Lacedemonian*? why does
'he not rather think, that he hath a whole world within him?
'why does he not sum up all his happiness in this great and ho-
'nourable Title, that he is the Son of God? And thus you
see ὁ κόσμος will be the same with *Socrates* his κοσμοπολίτης. and
the words, you see, will passe currantly in this sense: but yet (if
we may take the liberty of a conjecture) I am ready to think, that
the first *Negative Particle* doth intrude it self too unseasonably,
against the drift, and meaning of the place, and therefore is to be
refused, and rejected: so that, whereas the words were printed
thus, Δὲ τί μὲν εἶπεν περὶ ἑαυτὸν κόσμον; read Διὰ τί εἶπεν περὶ ἑαυτὸν
κόσμον; and then they will run thus, *Quid se mundanum vocat,*
cur non potius filium Dei? why doth he think himself a *Worldling*?
why doth he measure himself by *Earth*, if he were born of *Hea-*
ven? where yet you may perceive, that the *Philosopher* ascribes
that to the first γένεσις, which is due onely to the ἀληθινότης to
be called a *Son of God*. Nay, which indeed is onely to the ἀειγενεία,
to the onely begotten Son of God. Thus *Philo* the Jew (too Stoical
in this) calls souls ἀπαράσματα, which is the very same Title,
that the *Apostle* applies to God himself; and *Plotinus* gives as
much to the soul, as the *Arrians* did to Christ; for he calls it
ἐμοῦπον, which *Plato* styled ἀθανάτοις ὁμόνυμον. but *Epietetus*,
he goes on to keep τὰ σύμβολα τῷ Θεῷ, much in the Language
of the Oracle, σύμβολα πατρικὸς νῦν ἔσονται ταῖς ψυχαῖς by
πατρικὸς νῦν it can mean nothing else, but God himself, the
Father of spirits, and these τὰ σύμβολα are such Love-tokens, as
he has left with the Sons of men to engage their affections to him.
These Symbols are the very same, which *Moses* calls the Image
of God; those representations of himself, which he has scattered,
and sown in the Being of man, as this word σπείρειν does imply,
which made the wise Grecian, *Thales*, conclude ἀδελφὸς εἶναι ἡ-
μᾶς, ὡς ἂν τῷ ἐνός Θεῷ, καὶ ἐνός διδασκάλῳ, 'That All men were
'Brethren born of the same Supreme Being, that did educate,
'and instruct them. This Teaching is the same, which the *Per-*

sian Magi call'd a *Divine Inebriation*, ὅταν θεῶδεν αὐμῶδουται, it was replete ἢ θεῶν ἁλῶν. You see then, that the *joynt consense* of the *Chaldeans, Egyptians, Persians, Grecians*, was for the *creation of the Soul*; and, if you desire more *Testimonies* from them, you may consult with *Engubine*, in his learned work *De perenni Philosophia*, where you shall meet with whole *heaps* of them. But as for *Aristotle's Opinion* you know, that his *custom* was, when he could not beat out a *Notion* into a *rational account*, fairly to *pass* it by, and not to *piece* it out with such *Fabulous Inventions*, as *Plato* did abound withall; and, though it is like he did often *dispute* this *Question* in his *thoughts*, yet he makes no *solemn entrance* upon it in his *Works*, but onely *toucheth* it *occasionally*, and scatters a *passage*, or two, that seem very clearly to acknowledge the *Creation* of it: for (not to speak of the place in his *Morals*, where he calls the *Soul* τὸν τοῖς θεοῖς συγγενέστατον.) I shall onely commend unto you those *full*, and *pregnant* Words in his two Books *De generatione Animalium*; the words are these, ἀρίπται ὃ τὸν νῦν μόνον δύνειδεν ἐπεισίναι, καὶ θεῶν ἑνὸς μόνον. He had but a little before evinced, that the *sensitive*, and *vegetative souls* were conveyed in a *seminal way*, like a *couple of sparks*, they were struck *ex potentia materia*; but (saies he) the *rational*, that came δύνειδεν, *ex altiori sede*, as *Seneca* speaks, the *window of Heaven* was open'd, and a *present light* sprung in, for the *compleating* of those former *rudiments*, and *preparations*; the *mis-understanding* of this ὃ νῦν δύνειδεν did, it may be, *occasion*, but it did, at least, *corroborate* the *phancy* of an *Angel's* being an *Intellectus agens*; yet *Simplicious*, that known *Interpreter* of *Aristotle*, does expound it of the *soul's Creation*; καὶ γὰρ ἡ ψυχὴ ὑπὸ θεῶν ἐκείνων ἀπὸ τοῦ ἀέρος λέγεται, as he speaks; and this, which *Aristotle* here calls ὃ νῦν δύνειδεν, *Psellus* the *Philosopher* stiles ὃ νῦν ἀνωθεν. *Plato* termed it εὐπνοῖα, ἐκ ἐν χειρὸς, ἀλλ' ἑσπέρια; the *Sybils* call'd it πυρὸν νῦν. some others νοστήσαν πῦρ, καὶ ἀσώματον πῦρ, still conspiring with this of *Solomon's*, The *Candle of the Lord*; and *Seneca* setting aside his *Stoicisme*) has very *gallant*, and *brave apprehensions* of the *soul's Nobility*, and tells us, that it was *haustus ex divina origine*; which *Tully* thus varies, *Ex mente divina decerptus*. Souls, like so many *Flowers*, were *cropt*, and *gathered* out of the *garden of God*, and were *bound up* in *fasciculo viventium*, in the *bundle of the Living*: and, if you will but attend to the

the noble Orator, and Philosopher; you shall hear him thus pleading for the Soul's Divinity. *Animorum nulla in terris origo inveniri potest; nihil enim est in animo mixtum, atque concretum, aut quod è terra natum, atque fixum esse videatur: nihilque aut humidum quidem, aut flabile, aut igneum; his enim in Naturis nihil inest, quod memoria vim, mentis, cogitationis habeat; quod & præterrita teneat, & futura prævideat, & completti possit præsentia, quæ sola divina sunt, nec evincetur unquam unde ad hominem venire possunt, nisi à Deo: singularis igitur quædam est natura, atque vis animi, sejuncta ab his usitatis notisque naturis; ita quicquid est illud, quod sentit, quod serpit, quod vult, quod viget, cæleste, & divinum est, ob eam rem æternum sit necesse est.* Which I shall thus render. 'Tis in vain to look for the Soul's parentage upon Earth; for there is no mixing, and blending of spirituals with corporeals, the Earth doth not contribute, for the fixing, and consolidating of them; 'tis no Aery puff will suffice for the swift-ness, and nimbleness of their motion; no drops of Water will quench their thirst, and longings; they have a purer light, and heat, then could ever be fetch'd from an Elementary spark; in those humble, and sordid Beings, there's nothing fit to represent, much lesse to produce the clasping, and retentive power of Memory; the Masculine, and vigorous working of the Mind; the refined, and comprehensive virtue of those Thoughts, that can recall, and look back to things past, that can interpret, and comment upon all present Objects, and with a Prophetical glance can spy out futurities, and possibilities, which are works not unworthy of a Deity: nor can it er'e be shewn, that such rare privileges should be communicated to humane Nature any other way, then by the immediate bounty, and indulgence of Heaven; there being such singular, and inimitable idioms in the mind of Man, as could never be extracted from those ordinary, and vulgar entities. Though a sensitive Soul may creep upon the ground, though it may roll, and tumble it self in the Dust; yet an Intellectual Being scorns to look lower, then Heaven it self; and though it be dated in time, yet it means to live as long as eternity. The Poets had veiled, and mustled up the same Opinion in their Mythology, whiles they tell us, that Prometheus (which is all one with Providence) did work, and fashion the Bodies of men out of clay; but he was fain to steal fire from Heaven for the quicken-

ing, and enlivening them with Souls, which made the Prince of Posts sing;

Ignem est ollis vigor, & cœlestis origo;
and Ovid supplies him with a short Verse,

Sedibus æthereis Spiritus ille venit.

How often do you meet with this in Homer, that God is the Father of Spirits, Πάτηρ ἀνδρῶν τε, Θεῶν τε, the Father of Angelical Beings, and of the Souls of men; which Virgil renders

— hominum Sator, atque Deorum.

Yet all this while I know not whether you can, I am sure I cannot, sufficiently perceive, that the generality of the Heathen did think, that every Soul was immediately created by God himself, but only, that, at the first, there was bestowed more then ordinary workmanship upon them, which they knew principally by those generous motions, which they found working in their own Souls; and partly by some reliques of Mosaical History, that was scattered amongst them. Thus then I have represented unto you, as indifferently as I can, the state of this great Controversie; and, though I could easily tell you, which part I do most easily incline to; yet I shall rather refer it to your own thoughts, with this intimation, that a modest hesitancy may be very lawful here: for, if you will believe Gregory the Great, he tells you its a Question, which cannot be determined in this Life. However 'tis enough for us, that the Spirit of a Man, either by virtue of its constant Creation, or by virtue of its first Creation, is the Candle of the Lord.

As the Soul is the shadow of a Deity, so Reason also is a weak, and faint resemblance of God himself, whom therefore that learned Emperour, M. Antoninus, calls λόγος ἀποματυκός. 'Tis God, that plants Reason, 'tis he, that waters it, 'tis he, that gives it an increase. Ὁ λόγος ἀνθρώπων πηγὴν ἔχει ἀπὸ τοῦ Θεοῦ λόγου. The Title of ὁ λόγος belongs to Christ himself; in whom are hid the treasures of Wisdom, and Knowledge. Reason first danced, and triumphed in those eternal Sun-beams, in the thoughts of God himself, who is the fountain, and original of Reason. And, as his Will is the rule of Goodness; so his Understanding is the rule of Reason. For God himself is a most knowing, and intellectual Being, he is the first mover of Entity, and does determinate tendere in ulique finem, which speaks an Intelligent Agent. He does propound most choice designs, and blessed ends to himself; and is not that a worke of Reason?

Reason? He does contrive, and dispose, and order means for accomplishing of them, and doth not that require Understanding? He makes all Beings instrumental, and subordinate to him, he moves all inferior Wheels in a regular manner; he moves all the spheres of second Causes in an Harmonical way; such blind Entities, as want intellectual eyes, he himself doth lead them, and conduct them; and to others he gives an eye for their guidance, and direction. Now he, that hath framed an intellectual Eye, shall not be seen he, that hath clothed the Soul with light, as with a garment, shall not be much more be clothed himself with a fuller, and purer brightness? In that, which we esteem Reason amongst Men, there are many clouds, and blemishes, many dark spots, and wrinkles, that are scattered, and conquered by this more glorious light. The Soul, 'tis fain to climb up, and ascend to knowledge by several steps, and gradations; but his Understanding is all at the same height, and eminency. Man's Reason is fain to spend time in knitting a Proposition, in spinning out a Syllogism, in weaving a Demonstration; but he is infinitely beyond, and above these first Draughts, and Rudiments of knowledge; he sees all *ἐν πᾶσι ὁδοῦται*, at the first opening of his Eye from everlasting, with one intellectual glance he pierceth into the whole depth of Entity, into all the dimensions of Being. Man's Understanding is fain to borrow a Species from the Object, which presents to the Mind the Picture, and Portraiture of it self, and strikes the intellectual Eye with a colour suitable, and proportionable to it: but the Divine Understanding never receives the least Tincture from an Object, no Species *ab extra*, but views all things in the pure Chrystal of his own Essence, he does not at all see himself in the glasse of the Creatures; as we see him; but he sees Creatures in the glasse of his own Being: how else should he see them from everlasting, before they were extant, before they were visible by any Species of their own? God therefore doth primarily, and principally look upon himself; for he is *nobilissimum intelligibile*, he cannot have a more beautiful, and satisfying Object to look upon, then his own face, *τὸ πρῶτον τὸ Θεῶν* is an object fit to enamour all Understanding: for the more any Being is abstracted from Materiality, the more 'tis refin'd from material conditions, the more graceful, and welcome it is to the Understanding; for matter does cloud, and darken the glosse of Being; it doth eclipse an Object, and is no friend.

friend to intelligibility. So that God, being a pure, and immaterial Spirit, must needs be *præstantissimum intelligibile*; and a most adequate Object for his own eye to look upon. And this Understanding is himself, it being *actio immanens*, always dwelling with him; *Dei scientia est Dei essentia*, (as the Scholemen I speak) God is *ὁ αὐτὸς ὁ θεὸς ὁ αὐτὸς ὁ θεὸς*, he is both all Eye, and all Light: as suppose, the bright body of the Sun had a visive faculty, so as it could view, and survey its own light, and beams, and could by virtue of them look upon all other things, which its own Light does unveil, and discover, 'twould then give some languishing adumbration of a Deity, who is always looking upon his own perfections, and seeing Creatures by his own light, by his own uncreated beams: for *Species, & similitudo omnium est in Dei essentia*. Thus God, looking upon his own omnipotency, knows all possibilities; viewing his own determinations, he sees all Futurities; looking upon his own wisdom, he beholds all varieties, all degrees, and differencies of Being: which yet put not the least shadow of difference in him; because the excellencies of all Beings are treasured up in him onely by way of Transcendency, not *per modum compositionis*, sed *per modum perfectionis* (as the Scholes have it.) So that, when God beholds all created Beings by virtue of his own essence, yet you must not imagine, that the formality of a Creature is contained in an uncreated Being; but onely, that there is enough of Being there to give a representation of all Being whatsoever. As when a glasse reflects a face, there's not the least mutation in the glasse, much less is the face any part of the Glasse's essence; though the glasse give a sufficient resemblance of it. Yet herein there's this disparity, that the glasse of God's essence did represent a Creature, before any created face could look into it; for God, looking upon himself from eternity, did then know *quot modis aliquid assimilari potuit ipsius essentie*, and did know how far such a Being would imitate his essence, and how far it would fall short of it. He saw, that this Being would come nearer, that that Being would be more distant, and remote from him; this Picture would be liker him, that would shew very little of him. Now the actuality, and existence of such an Object is not requisite to the understanding of it; for how then could we conceive of the privation of a non-Entity? How can we otherwise apprehend them, then by framing the notion of something positive in our mindes, and supposing

supposing a total deficiency from it? Thus, as they use to speak, *Rectum est index sui & obliquis & Nobilissimum in unoquoque genere est mensura, & exemplar reliquorum*: that first, and supreme Being, by the great example, and pattern of himself, can judge of all inferior, and imperfect Beings. Nor could he see them *ab aeterno* any otherwise, then in himself; there being nothing else eternal, but himself, and in himself he could clearly see them, as we see Effects in their Cause. All created Beings were eminently contained in the Centre of one indivisible Essence; who, by his infinite virtue, was to produce them all; who, being an intelligent Centre, did see those several Lines, that might be drawn from him; and withall, being a free, and a voluntary Centre, did know how many Lines he meant to draw for himself. Now you know amongst men, a Demonstration *a priori* is esteemed most certain, and scientificall: *Scire est per causas cognoscere*. God thus knew Creatures, perfectly knowing himself, who was the first cause of them all. This doth much speak the immutability of the eternal Reason, and Wisdom in the mind of God, and doth remove all imperfections from it. For you see, he did not move in an axiomatical way, *per compositionem, & divisionem*; for he saw things by his own uncompounded, and indivisible essences; much lesse did his knowledge improve it self in a Syllogistical way, deducing, and collecting one thing out of another. This is the *Scholemens* meaning, when they tell us, *Cognitio Dei non est ratiocinativa*, that is, *non est discursiva*. They that will light a Candle, may strike such sparks: but the Sun, and Stars want no such light. Angels are above Syllogismes, how much more is God himself? Nay, even amongst men, first Principles are above Disputings, above Demonstrations; now all things are more naked in respect of God himself, then common Notions are to the sight of men. 'Tis a *modus testudineus*, a tardy, and tedious work, a fetching a compass, to gather one thing out of another; 'tis the slow pace of a limited Understanding. But there's no succession in God, not in the knowledge of God. There's no *prius & posterius*; no Premises, or Conclusions; no *transitus ab uno ad aliud*, no *externum medium*: for he does not *cognoscere per aliud medium a seipso distinctum*. There's a compleat simultaneity in all his knowledge; his Essence is all together, and so is his Knowledge. Plurality of Objects will confound a finite Understanding, for they must be presented

sented by different species, and a created Eye cannot exactly view such different Faces at once, such several Pictures at once. The Understanding sometimes loses it self in a crowd of objects; and when such a multitude comes thronging upon it, it can scarce attend to any of them. But God, seeing them all *per unicam speciem, per unicam operationem*, takes notice of them all with an infinite delight, and facility. For he loves to attend to his own Essence, which doth so admirably represent them all: hence his Knowledge is always in act; because his Essence is a pure act. Humane Understandings have much of their knowledge stor'd up in Habits; but there are no Habits in a Deity: for Knowledge is dormant in an Habit, but his Understanding never slumbers, nor sleeps. There's no Potentiality in him, but hee's always in *ultima perfectione*, he is *semper in actu intelligendis* as Sol is *semper in actu lucendi*. Humane Understandings are fain to unbend themselves sometimes, as if they were faint, and weary: but Divinity is always vigorous, and Eternity can never languish. The Understanding of God thus being fill'd with light, his Will also must needs be rational, *non cœca, sed occultata notitia*. This makes the Scholemen very well determine, That, though there cannot be *causa divina voluntatis*, yet there may be assign'd *ratio divina voluntatis*. There can be no cause of his Will; for then there would be a cause of his Essence, his Will being all one with his Essence: but there cannot be *causa prior prima*. Yet this account may be given of his Will, that *bonum intellectum est fundamentum voliti*; so that as God does primarily *intelligere seipsum*, so he does understand other things only *per seipsum*, so likewise he does principally, and necessarily *velle seipsum*, and does will other things *secundarij*, and out of a choice, *propter seipsum*. And, as God hath set all other Beings a longing after the perfections, and conservations of their own Beings, and has in a special manner stamp'd upon a rational Nature an intellectual appetite of its own well-fare, and happinesse; so, as that it cannot but propound an ultimate scope, and end to it self, and bend, and direct all its desires for the hitting, and attaining of it: so he himself also sets up himself, as the most adequate, and amiable end of all his workings, and motions, and does bend the whole creation, does shoot every Being, and order it to his own glory. Now how rational is that Will of his, that does chiefly fix it self upon the fairest good, and wills other things onely, as they are *subservi-*

ent to it. *Deus vult bonitatem suam tanquam finem, & vult omnia alia tanquam media ad finem.* Out of the intense, and vehement willing of himself, he wills also some prints, and resemblances of himself. The beauty of his own face, of his own goodness is so great as that he loves the very picture of it: and, because one picture cannot sufficiently expresse it, therefore he gives such various, and numerous representations of it. As when men cannot express their mind in one word, they are willing to rhetoricate, and enlarge themselves into more. God doth give many similitudes of himself, for the greater explication of his own essence. His essence in it self not being capable of augmentation, or multiplications, he loves to see some imitations, and manifestations of it, to make known his own power, and perfection in a way of causality. Now the Understanding of God being so vast, and infinite, and his Will being so commensurate, and proportion'd to it, nay, all one with it; all those Decrees of his, that are the Eternal product, and results of his Mind, and Will, must needs be rational also. For in them his Understanding, and Will met together, his Truth, and Goodness kissed each other. And though these Decrees of God must be resolved into his absolute supremacy, and dominion, yet that very Sovereignty of his is founded upon so much reason, and does act so wisely, and intelligently, as that no created Understanding can justly question it, but is bound obediently to adore it. The Prosecution and Application of these Decrees, 'tis accompanied with the very same wisdom, and reason: for what's Providence, but *Oculus in Sceptro*, a rational guiding, and ruling all affairs in the World? 'tis *ipsa ratio divina in summo Principe constituta*; 'tis *ratio ordinandorum in finem*; that, which in Man is called Prudence, in God is called Providence; the right tuning, and regulating of all circumstances, and making them to conspire, and contribute to his own end, and glory. And, if man could but rightly interpret, and comment upon Providence, what fresh discoveries, what bright displayings of divine Reason would they all continually meet with all? What shinings, and sparklings of Divine Wisdom are there in some remarkable providential passages? You, that are most acquainted with the ways of God, tell us, if you did ever find any thing unreasonable in them. Enquire still more into his dealings, and you'll see more of Reason in them. Could you search deeper into the rich Mine of his counsell, you would still meet with more

precious veins of Wisdom. The depth of his Counsels, what are they but the very profoundness of his Reason? *τὰ βλάστη τὰ ἐν ἑαυτῷ*, they are *τὰ βλάστη τὰ ἐν ἑαυτῷ*. And whensoever this secret counsel of his issues out, and bubbles forth, it is in most rational manifestations. His Commands are all rational, his Word is the very pith, and marrow of Reason. His Law is the quickening, and wakening of mens Reason; his Gospel, 'tis the flowing out of his own Reason; 'tis the Quintessence of wisdom from above; his Spirit is a rational Agent; the motions of the holy Ghost are rational Breath; the revelations of the Holy Ghost, a rational Light, as rational as a Demonstration: the Apostle calls them so. As when the Spirit of God overpowers the Will, it makes a willingness there, where there was an absolute nolency, an obstinate refusal before. So, when it over-powers the Mind, it makes it understand that, which it did not, which it could not understand before. Spiritual irradiations stamp new light, create new reason in the Soul. Nothing comes to Man with the superscription of a Deity; but that, which hath upon it some signature of Wisdom. God himself is an intelligent worker in his dealing with all Beings, how much rather in his dealing with rational Beings? By all this you see, that God himself is the Eternal Spring, and Head of Reason; and that humane Wisdom is but a created, and an imperfect Copy of his most perfect, and original Wisdom.

Now Philosophy could dictate thus much; *Τὸ αὐτὸ ἀπὸ τοῦ Θεοῦ τὸν νοῦν τοῦ Θεοῦ*. God loves to see such a noble Creature, as Man is, to follow, and imitate him in his Reason; *Omnia intendunt assimilari Deo*; as the Scholemen have it. Now men cannot be more assimilated unto God, then by moving as Intelligent Agents. Does God himself work according to Reason from eternity to eternity? And has he made a Creature in time, whose very essence is Reason? Why then does it not open its Eyes? why does it not use its Lamp? and though it cannot discover all, yet let it discern as much as it can. Let it not act in the choicest points of Religion out of blind, and implicate Principles, and huddle up its chiefest operations in, I know not what, confused, and obscure, and undigested manner. This neither becomes Sons of Light, nor works of Light. The more men exercise Reason, the more they resemble God himself; who has but few Creatures, that can represent him in so bright an excellency, as this; onely Angels, and Men: and therefore

fore he expects it the more from them. And the more they exercise their own Reason, the more they will admire, and adore his. For none can admire Reason; but they that use some Reason themselves. And this may suffice for the first Particular, that The Candle of the Lord, 'tis *lumen derivatum*, it was first lighted at a Sun-beam.

CHAP. XII:

The Light of Reason is a Diminutive Light.

THIS Candle of the Lord, 'tis *Lumen tenue, & diminutum*. A Lamp is no such dazzling object. A Candle has no such goodly light, as that it should pride, and glory in it. 'Tis but a brief, and compendious Flame, shut up, and imprison'd in a narrow compass. How far distant is it from the beauty of a Star? How far from the brightness of a Sun? This Candle of the Lord, when it was first lighted up, before there was any Thief in it, even then it had but a limited, and restrained Light. God said unto it, *Thus far shall thy Light go: hither shalt thou shine, and no farther.* Adam, in innocency, was not to crown himself with his own sparks. God never intended, that a creature should rest satisfied with its own Candle-light, but that it should run to the Fountain of Light, and Sun it self in the presence of its God. What a poor happiness had it been for a man, onely to have enjoyed his own Lamp? Could this ever have been a *Beatifical Vision*? Could this Light ever have made an Heaven fit for a Soul to dwell in? The sparkling Seraphims, and glittering Cherubims, (if it were possible, that the face of God should be eclipsed from them, that they should have no light, but that, which shines from their own essences) Blackness, and Dark-ness, and gloominess, a total, and fatal Eclipse, a present, and perpetual Night would rush in upon them. If the Heaven were fuller of Stars, then it is; and, if this lower part of the World were adorned, and illuminated with as many Lamps, as 'tis capable of, yet would they never be able to supply the absence of one Sun.

Their *united Light* would not amount to so much, as to make up one day, or one moment of a day. Let *Angels*, and *Men* contribute as much light, as they can; let them knit, and concentrate their *Beams*: yet neither *Angelical Star-light*, nor the *Sons of men* with their *Lamps*, and *Torches*, could ever make up the least shadow of *Glory*, the least appearance of *Heaven*, the least fringe of *Happiness*. *Lucifer*, that needs would be an *Independent Light*, that would shine with his own *Beams*, you know that he presently sunk, and fell into perpetual darkness. And *Adam's Candle*, aspiring to be a *Sun*, has burn'd the dimmer ever since. *God*, taking notice of it, and spying him in the dust, 'Lo (saies 'he) here lies the spark, that would needs become a *God*. There 'lies the *Glow-worme*, that would needs become a *Sun*. *Man* is become like one of us! Yet, notwithstanding *Adam's light*, at first, was a pure light, till he had scil'd it; 'twas a *Virgin-light*, till he had deflowr'd it. The *Breath*, that *God* breath'd into him, was very precious, and fragrant; till he had corrupted it. נשמה אדם the spirit of *Adam* (if we should render the words so) 'twas in a special man נר יהוה *Lucerna Domini*. When *God* rais'd this goodly structure of *Man* out of nothing, he built it most compleatly, and proportionably; he left it in statu integro, & perfecto: for you cannot imagine, that an obliquity, or irregularity should come from so accurate an *Hand*, as his was. When *God* printed the whole *Creation*, there were no *Errata* to be found, no *Blots* at all. Every *Letter* was fair, and lovely; though some first, and *Capital Letters* were flourish'd more artificially, then others. Other inferior *Creatures* would serve like so many *Consonants*: but *Men* were the *Vowels*, or rather the *Diphthongs*, to praise him both in *Soul*, and *Body*. When *God* first tun'd the whole *Creation*, every string, every *Creature* praised him: but *Man* was the sweetest, and loudest of the rest; so that, when that *String* apostatized, and fell from its first tuning, it set the whole *Creation* a jarring. When *God* first planted the *Soul* of *Man*, it was the *Garden* of *God* himself, his spiritual *Eden*, he loved to walk in it; 'twas full of the fairest, and choicest *Flowers*, of the most precious, and delicious *Fruits*; 'twas watered with all the fresh *Springs* of heavenly *Influence*: no *Weeds*, nor *Briars*, nor *Thorns* to be found there. The *Understanding*, that *Tree* of *Knowledg*, was very tall, and stately, and reaching up to *Heaven*. There

There was in *Man* a *cognitio plena, & lucida*, as the *Scholemen* speak; *clara, & fixa contemplatio intelligibilium*. The Eye of the Soul, 'twas quick, and clear, 'twas strong, and fix'd, God tried it by himself, by a Sun beam, and found it genuine. How presently did *Adam* by this spy out the Stamps, and signatures, that were upon the several Creatures? when, by an extemporary facility, he gave them such Names, as should interpret, and comment upon their *Essences*. Nay, (according to the *Scholemens* Determinations) *Man*, in this his primitive condition, *habuit scientiam omnium naturaliter scibilium*. As God framed him an elegant Body at his full height, and stature; (though not with his Head reaching up to Heaven, as some did ridiculously phansie) so he gave him also a comely, and amiable soul, at its just *exu*, endowed with all natural accomplishments, and perfections; his Dove-like Spirit dwelt in a spotless, and beautiful Temple. This makes the Protestant Divines very well determine, that *Pronitas ad malum non fluit ex principiis Naturæ integræ*; for it would be a thought too injurious to the God of Nature, to imagine he should frame Evil. Yet some of the Papists, and some others, do constantly affirm, that such a rational Being, as *Man* is, considered in *puris naturalibus*, will have an unavoidable propensity unto Evil, *ex necessaria materiæ conditione*: and they bring forth such bold words as these; *Deum non posse creare hominem, ex anima rationali, & materiali sensibili compositum; quin, præter divinam intentionem, homo ita constitutus habeat præcipitem inclinationem ad sensibilia*. Their meaning is this; By reason of that intimate, and essential conjunction of the sensitive Powers with the intellectual, there must needs arise some ataxy, and confusion in the Being of *Man*, and too great a favouring of sensitive Objects, unless that inferior part of the Soul be restrained *supernaturali quodam fræno* (as they speak) and, say they, it was thus chain'd up in a state of Innocency; but now, being let loose, tis extremely wild, and unruly. How derogatory is this from the goodness, and power of God's Creation, and from that accurate harmony, and immaculate beauty, that were to be found in such a Noble Being, as *Man* was in his native, and original condition? *Nec frænum, nec calcar desiderabatur*: for there was a just, and regular tendency, without the least swerving, or deviation. There was no such tardity in the sensitive part, as should need a Spur; nor yet any such impetuousness, and violence,

lence, as should require a *Bridle*. This indeed must be granted, that upon the *knitting*, and *uniting* of such a *Soul* to such a *Body*, of *sensitives* to *intellectuals*, there will naturally follow *respectus*, & *inclinatio ad sensibilia*; and this is not *præter*, sed *secundum intentionem divinam*: but that this should be *præceptus*, *rebellis*, & *inordinata inclinatio*, is so far from being *necessary*, as that 'tis plainly *contra-natural*. For this *sensitive Appetite* of Man is born *sub regno Rationis*, and so is to be govern'd *Sceptro Rationis*. By this *golden Scepter* it was peaceably rul'd in a state of *Innocency*. *Anima non aggravata erat à corpore*, (as the *Scholemen* say) the *Body*, though it was not *beautified*, and *clarified* in the same measure, that a *glorified Body* is; yet it was *dutiful*, and *obedient*, and every way *serviceable* to the *Soul*. The *sensitive Powers* were not *factions*; but were willingly subject to the *higher Powers*, to the *intellectuals*. The first *bubblings* of the *Soul* were *pure*, and *Chrystalline*, and *streamed out* very *freely*, and *fluently*, without any *murmuring*, without any *wavering*, without any *foaming*. There were no *violent motions*, no *violent perturbations*, which since have made such *insurrections* in the *Soul*, & with their *importunate breath* endeavour, as much as they can, to *blow out* this *intellectual Lamp*, this *light of Reason*. There were *nulla passiones, qua respiciunt malum*; as the *Schole* tells us. There was no *stavisish fear*, to *bespeak*, and *antedate grief*. There was no *palenesse* to be seen, no *tremblings*, nor *shiverings*; no *tears*, nor *sighs*; no *blushes*, nor the least *tincture of shame*. *Paradise*, it had so much of the *Lily*, as't had nothing of the *Rose*; yet there were *istius modi passiones, qua ordinantur ad bonum*. Joy would *dance*, and *leap* sometimes; Love would *embrace*, and *twine* about its dearest good: such *pure*, and *noble Affections*, as *live*, and *dwell* in the *Breasts* of *glorified Beings*, were not *banish'd*, and *excluded* from this state of *Integrity*. The *Poets* shadowed out this happy time in their *Golden Age*, though they mix some *Dross* in the Description of it. Now man being constituted in this state of *Natural Rectitude*, his *Candle* shining *clearly*, his *Will* following *cheerfully*, his *Affections* complying most *suitably*, a sudden *Cloud* presently *rush'd* upon him, and *blotted* all his *Glory*. And as the *Orator* stiled that *Roman Magistrate*, that was suddenly turn'd out of his place, *Consul vigilantissimus*; because he did not sleep all the time of his *Consulship*; (for he continued

but

but a day in it) in the very same sense, and only in this sense, man also was *vigilantissimus* in honour, in the Psalmist's Language, כִּי לֹא נִשְׁכַּח לֵי לַיִן non pernoctavit, he would not abide in honour, he did not lodge one night in honour. Though I am far from laying such stress upon those words, as they do, that will needs from thence measure the time so exactly, as that they'll tell you to a minute how long Adam enjoyed his first glory; this onely we are sure of, it was a very brief, and transient happiness, a fading, and withering glory: he had wasted his Oyl presently, and the Lamp was going out; but that God drop'd fresh oyl into it, by the promise of a Messiah. The Scholermen are very solicitous, and desirous to know how Adam's Understanding, being in *vigore viridi*, could be entangled in such a Snare, and deluded with such a miserable fallacy. Aquinas, for his part, determines *hominem in primo statu decipi non potuisse*; which yet is altogether unconceivable, for how could he fall, unless his Head declin'd? 'Tis not very easily perceptible at any time, how there can be *Defectus in voluntate*, and yet not *Error in Intellectu*, much lesse can we tell how this should come to passe, when the Will was so obediently disposed *ad nutū intell. etūs*, when it gave such observance to all the commands, and dictates of the Understanding, as that did in a state of Innocency. And to resolve the whole anomaly, and irregularity of that first prevarication, onely into the Will's untowardness; what is it else then to say, that Adam sinned *ex mera malitia contra claritatem judicii*? which is to entertain a thought very groundlesse, uncharitable, and dishonourable to the first root of Mankind, and to make his transgression of the same Dye with those damned Angelical Spirits, that were thrown into irrecoverable misery. Therefore Zanchy, that was one of the most Scholastical amongst the Protestants, doth most judiciously conclude, that 'The Understanding of Adam was defective in its office by a negligent non-attendancy. The Eye was clear enough, the Bow was strong enough; but it was not vigilant enough, it was not bent enough: the Balance was not deceitful, but he forgot to weigh things in it. Now Man by this fall of his was not onely *spoliatus supernaturalibus*, but also *vulneratus in ipsis naturalibus*. How soon is this beautiful Creature withered! his Spring is gone, his May is gone, his gloss, and greenness gone, the Flower droops, the Tree is neither so flourishing, nor so fruitful; an untimely, and disconsolate Autumn comes upon

on him. Thus the purest complexions are alwaies most frail, and brittle. Thus the highest Conditions are most tottering, and precipitious: and the noblest perfections, if built onely upon Nature's bottome, are but voluble, and uncertain. There arises a sudden *δυσκασις*, a present *ἰσχυματρία*, in the Being of Man. The Philosophers were very sensible of it, and groaned under it. You may hear them complaining of the *πενήματα περὶ τὴν ψυχὴν*, of the languishings, and faintings of the Soul, of a *νόθος λογισμὸς*, a spurious, and adulterate kind of Reason. You may hear them complaining of an *ἀπνεΐα*, and *πτερύρεσις*, a *defluvium pennarum*. The Wings of the Soul flag, many of the Feathers are sick, and drop away. And that Soul, which was wont to build its nest in the stars, is now fain to build it in the Dust. You may hear one Philosopher complaining of the *κεφαλαλγία*, his Head, his Understanding akes; another of the *ὀρθαλμία*, his Eye, his Reason is dimm'd; a third of the *καρδιαλγία*, the *Palpitatio cordis*, his Soul trembles with doubts, and uncertainties. You may see one grasping a cloud of Errors; another spending much of his time in untying some one knot, in solving some one difficulty: you may see some one pleasing himself, and sitting down in the shadow of his own Opinion; another bending all his nerves, and endeavours, and they presently snap asunder. You may see Socrates in the twilight, and lamenting his obscure, and benighted condition, and telling you, that his Lamp will shew him nothing, but his own darkness. You may see Plato sitting down by the waters of Lethe, and weeping; because he could not remember his former Notions. You may hear Aristotle bewailing himself thus, that his *ὁρῶν δυνάμεις* will so seldom come into act, that his *abrasa Tabula* has so few, and such imperfect impressions upon it; that his *Intellectuals* are at so low an Ebb, as that the motions of Euripus will pose them. You hear Zeno complaining, that his *Σπῆ* is dark; and Epictetus confessing, that he had not the right *ἄνσα*, the true apprehension of things. Look upon the Naturalist's Head, and you'll see it non-plus'd with an Occult Quality: feel the Moralist's Pulse, (his conscience I mean) and you'll find it beating very slowly, very remissly: look upon the most speculative Eagles, that stare the Sun in the face, that fly highest in Contemplation, those, that love to sport, and play in the light; yet, at length, you may see the Sun striking them through with one of his glorious Darts, and chastising their inquisitive Eyes

Eyes with one of his *brightest Beams*. The *Sun*, 'tis ready to put out this *Candle of the Lord*, if it make too near approaches to it. *Humane Understandings* are glad to wink at some dazeling objects. As *vehemens Sensibile* doth destruce *sensum*: so *vehemens Intelligibile* doth perstringere *intellectum*. For in all Knowledge there's required a due proportion between the *objectum cognoscibile*, and the *virtus cognoscitiva*; but when the several powers, and faculties of the *Soul* lost that comely proportion, which they had amongst themselves, they lost also much of that correspondency, and conformity, which they had to their several Objects. And the *Soul*, besides its own losse, had a share in the *Bodie's* losse also: for the *Body*, wanting much of that accurate, and elegant composure, which once it had, Knowledge it self must needs be prejudic'd by it: that being amongst men founded in sense, and in some measure depending upon organical dispositions. So that the *streitning*, and stopping of these *Windows* must needs prohibit Light. Sin entred in first at a corporeal, then at an intellectual Window, and stole away the Heart; and the *Windows* have been broken ever since. I know the generality of *Philosophers* do partly excuse the Understanding, and do blame the Objects for their exility, and poverty, for their little diminutive Entity, for their want of Intelligibility. But the subtle *Scotus* doth endeavour to invalidate that, by telling them, that *Omnia eâdem facilitate intelliguntur à Deo*. Thus much is evident, and undeniable, that the spying out of a little lurking Object doth argue the strength, and quicknesse, and clearnesse of the Eye. The *Sun* discovers *Atomes*, though they be invisible by *Candle-light*; yet that makes them dance naked in his Beams. Created Understandings want Spectacles to augment, and majorate some Objects. But the *Soul* never meets with more difficulty, then in the understanding of *Spiritual Beings*, although they have most of Entity, and so most of Intelligibility. Yet the *Soul*, being imprison'd in a *Body* not sufficiently clarified, and refined, cannot so fully close, and comply with incorporeal Beings. This *Candle of the Lord* will discover more of *Spirituals*, when 'tis took out of the *Lantern*, in statu separato; or, when 'tis put into a clearer, in statu consummato. But for the present, how little doth it know of it self? How little of Angels? How little of God? And yet how much might be known of them? Look but a while (if you can endure to look) upon so unlovely, and

unpleasant an *Object*, I mean upon those *black*, and *prodigious* *Errors*, that *cover*, and *bespot* the face of these Times. And they'll soon convince you of the *weakness*, and *dimness* of this *Lamp-light* of the *Spirit of a Man*. The *Candle of the Lord*, though it be amongst them, yet 'tis not so powerfull as to scatter, and conquer their *thick*, and *palpable darkness*. 'Tis not an easie, nor a sudden, nor a *delightful work* to number so many *Errors*; yet, if I could reckon them up all, from the *blundring Antinomian* to the *vagabond Seeker*, or the *wild Seraphick*, set on fire of *Hell*, they would all serve for so many *fatal examples* of the *miserable weakness* of mens *Understanding*. 'Tis true they do not follow the *Candle of the Lord*; for then *Reason* would have guided them better. But this very consideration shews the *weakness* of their *Candle-light*; for, if it had been a *brighter*, 'twould not have been so soon put out. 'Tis easie to blow out a *Candle*, but who can put out a *Star*? or who can *extinguish* the *Sun*? And men can shut up *Natural Light*, but who can imprison a *Star*? or who can shut up the *Sun*? This *faint*, and *languishing Candle-light* does not always prevail upon the *Will*, it doth not sufficiently *warm*, and *inflame* the *Affections*. Men do not use to *warm* their hands at a *Candle*, 'tis not so *victrious*, and *over-powering*, as to scatter all the works of *Darkness*. It will be *Night* for all the *Candle*. The *Moralists* were not onely *frigid* in their *Devotions*; but some of them were very *dissolute* in their *Practises*. When you think upon these things, sure you'll willingly subscribe to the *forementioned Particular*, which you may do very safely, that the *Spirit of a man*, 'tis but a *Candle*; *Lumen exile, & diminutum*.

CHAP. XIII.

The Light of Reason discovers present, not future things.

TIs *lumen explicans presentia, non aperiens futura*; for did you ever hear of such a *Lamp*, as would discover an *object* not yet *born*, nor yet in *Being*? Would you not smile at him, that should light up a *Candle* to search for a *futurity*? 'Tis the glorious prerogative of the *Divine Understanding*, to have such a *fair*, and open, and *unlimited Prospect*, as that in one glorious twinkling of an *intellectual Eye* he can see the whole *compasse*, and *extent*, and *latitude of Being*; and the whole *duration of Being*: for *Eternity*, at one draught, doth swallow up the whole fluency of *Time*, and is infinitely above those *temporal conditions of past, present, and to come*. *Nullum tempus occurrit Regi*; say the *Lawyers*: *Nullum tempus occurrit Deo*; say the *Philosophers*. An *Intellectual Sun* doth not *occidere*, & *redire*; but makes one *bright*, and *perpetual day*, and by its pure, and *uninterrupted irradiations*, doth *paraphrase*, and *comment* upon all *objects*, so as to *uncloud*, and *reveal* the most *obscure contingency*, and to make it *present*, and *naked*, and *visible*. For, as the *Scholemen* tell us, *Scientia Dei ad omnia presentia liter se habet*; his *Knowledge* being all one with his *Essence*, without the least *shadow of Change*. Inasmuch as that, which with men is a *futurity*, and *contingency*, with him is always *present*, and *extant*; which speaks for the *certainty*, and *infallibility* of his *Prescience*, though it be conversant about such things, as seem to us most *casual*, and *fortuitous*. For even we our selves know these things *certainly*, when they are in *act*, and in *being*; because that then they lose their *volubility*, and *contingency*, and put on *reality*, and *necessity*: according to that unquestionable *Rule*; *Omne quod est, quando est, necesse est esse*. A *Contingency*, when 'tis *extra suas causas*, when 'tis *actually produced*, having a *determinatum Esse*, it may then also have a *determinate cognoscibility*. Now God always thus sees a *Contingency in termino, in eventu, in periodo*; whereas created *Understand-*

ings look upon it, *in medio, in motu, in itinere*. Nay, such is the poverty, and imperfection of Man's Knowledge, that many things, which are in their own Nature necessary, and demonstrable; yet perhaps they know them *per modum probabilitatis*, & *non per modum necessitatis*. But such is the height, and transcendency of the Divine Understanding, as that such things, as are in their own Natures most dubious, and hovering between *esse*, and *non esse*; yet God knows even these *per modum infallibilem*, and plainly perceives which way they will incline, when men see onely an equipoise, and neutrality. So that the whole rise of Contingency flows from the wavering of Second Causes. And, though *scientia Dei* be *causa rerum*; yet, being but *causa remota*, it doth not take away Contingency: but God himself sees that some things will *evenire contingenter*. For he doth not onely *cognoscere res*, but *ordinem*, & *modum rerum*. And knows, that there are some *causa intermedia*, which are *impedibiles*, and *defectibiles* (as the Scholmen speak somewhat rudely) and by virtue of these there arises a Contingency. Thus in a Syllogism, though the Major be necessary; yet, if the Minor be Contingent, the Conclusion will be so also, and will *sequi deteriorem partem*. Though the first Cause be certain; yet if there be obstructions in the second, you cannot promise your self what the Effect will be. Though the spring of Motion cannot fail; yet, if the Wheels may possibly break, the progresse will be very uncertain to all, but to God himself: for other Understandings onely know, that the Wheels may break; but God he sees, whether they will break, or no. So that, which, in respect of Creatures, is *periculosa plenum opus alea*, in respect of God is *fixum*, & *τεταγμενον*, determined, and immovable in his everlasting thoughts. Angelical Beings cannot reach to so high a perfection of Knowledge, as this is. For *futurum, quatenus futurum*, is *objectum improporionatum intellectui Angelico*; as acute Suarez doth abundantly evince. The Philosophers find difficulty enough in explaining the manner, how God hath a certain, and infallible prescience of these future Uncertainties; and they find it a plain impossibility for the Angels to have any such knowledge: for they neither have *aternitatem intuitus*, which should *ambire in objecto suo omnes differentias temporis*, which should remove all succession, all *prius*, & *posterius*, and make a compleat simultaneity, nor yet have they *plenitudinem rationis representativae*,

presentative; they have no such boundlesse, and infinite Species, as the Divine Essence is, by which God beholds all things. Angels have neither light enough of their own to manifest a future object; nor an Eye strong enough to pierce into it. They cannot infallibly foretell their own motions, because God can alter them, and overpower them: much lesse can they know the determinations of God himself, or any operations, that depend upon a free Agent, till they bud, and blossom in some actual discoveries, and appearances. Nor are they so well acquainted with the whole context, and coherence of Natural Agents, with all those secret twinings, and complications, as to spy out beforehand those events, which are brought forth in a casual, and unusual, and very unlikely manner. Whensoever then they have any prescience of future Contingencies, 'tis onely by revelation from God himselfe. They may see the face of a future Object in speculo Divino; but yet that's speculum voluntarium, and shews onely what it pleaseth, and when, and to whom it pleaseth. The Wicked Angels know this well enough, that they for their parts have no knowledg of future Uncertainties, though they desire to have it, as much as any; & they pretend to it as much as any; yet you know how cautelous they were in their Oracular responsals, as that elegant Moralist, Plutarch, doth most excellently shew in several places. They always drew a curtain before their Predictions, and wrap'd them up in obscurity, which plainly argued a consciousnesse of their own ignorance in respect of future Events. The Good Angels are so fill'd with their present happinesse, they are so quieted with the enjoyment of God himself, as that they are not at all solicitous, or inquisitive about future events; but they chearfully entertain, and drink in all those beams, that come flowing from the face of their God, and they desire no more, then he is pleased to communicate to them; nay, indeed they can desire no more, for he gives them as much as they are capable of. Now if Angelical Understandings are not so wide, and comprehensive, as to grasp, and take in such Objects: what mean then the Sons of men to aspire, and reach after the knowledge of them? If those tall, and eminent Beings, standing upon the Mount of God, cannot see them: how shall the Sons of men, that are of a lower stature, hid in a valley, how shall they behold them? Yet there was always in the generality of Mankind a prurient desire, and hankering after the knowledge of future

future Events. Men still stretch out the Hand to the forbidden Tree, they long for the Fruit of it, and would fain be plucking some Apples from it. Nay, men long for the greenest Apples, for the precocious knowledge of Events before they come to their just ripeness, and maturity. The desire of this sets the Astrologer a lighting his Candle at the Stars. O, how doth he flatter himself in his own imaginary Twinklings? and how doth he persuade the more simple, and credulous part of the world, that he can discover every future Atome, that he can put those capital Stars, those golden Letters together, and spell out all the fates of Kingdomes, and Persons? It makes the Augur, (the *ωαγνολαύς*, as the Greeks call him) chatter with the Birds in their own Dialect, and, as if he were their Scholiast, he writes Comments, and Expositions upon their Language. O, how devoutly will he listen to a Prophetical Crow? how will he Criticize upon the harsh accents of the screech Owl? upon the dismall, and melancholly Notes of the Night-Raven? It makes the Auspex watch the Birds in their several postures, and to be as diligent, and judicious a Spectatour of them, as the other was an Auditor. He can interpret every Fluttering, he can tell you all their Journeys, where they lodg'd, where they baited last, what Tree they visited, what Bough they stayed longest upon, and at length he will pluck some Pens out of their sacred Wings for the writing of all his learned Predictions. It moved the Exspex to consult with the inwards, to search into the bowels of things; hee'll but look upon a Liver, and will presently tell you the colour, and complexion of all Affairs. It caus'd the Aruspex to behold the behaviour of the dying Sacrifice, and from the quietness, or struggling of those sensitive Creatures, to foretell the reluctancies, or facilities in higher matters. It set the Chiromancer a studying to read those Lines, that seem to be scribbled upon his Hand, and to explain them with his own interlineary Glosses; and to look upon them as Nature's Manuscripts, as an Enchyridion of Nature's penning, in which she gave him a brief Synopsis of all such Passages of his Life, as should come into Being afterward. It moved the Interpreter of Dreams to set up his seat of Judicature in those gates of Fancy, the *Porta Cernea* I mean, and the *Porta Eburnea*; and, as if the Night were to enlighten the Day, he will regulate all his waking motions by those slumbering intimations;

tions; yet usually the *Interpretation* of the *Dream* is the more non-sensical *Dream* of the two. Some others will needs cast *Lots* for their *Fortunes*, and think, that the Judgment of a *Dy* is infallible, will undertake no matters of moment, till they be predetermined by it; *Facta est alea, & per presentem sortem judicant de futura.* A rare device to find out one contingency by another: to lose one *Arrow*, and to shoot another after it! These are some of those many *methods*, and *contrivances*, which the *Sons of men* have contriv'd to themselves, for the finding out of future *Events*. What should I tell you of the rest, of the *μαντεία*, and the *πνευματεία*, of the *ὑδρεμαντεία*, and the *νεκρομαντεία*, and *βελομαντεία*, of the *λιθαρομαντεία*, of the *κοσκινομαντεία*, which are all but the various expressions of the same *Madness*? What should I tell you of those several *Nations*, that have been enamour'd with these follies? the *Assyrians*, the *Chaldeans*, the *Persians*, the *Grecians*, the *Romans*, have had always amongst them several *Professours* of these *Vanities*. You see how fain the *Sons of men* would have some key, or other, to unlock, and open these secret and reserved Passages, which *Providence* hath wisely shut up, and hid from the eyes of *Men*. But *Aquinas* passes this censure upon them all; *Hujusmodi artes non utuntur patrocinio intellectus bene dispositi secundum virtutem.* And that sacred Author is much of the same mind; *Frustrà illud quaris in Terris, quod solus Deus novit in cœlis.* Yet this *Tree of Knowledge* is fair to the *Eye*, and pleasant to the *Tast*. The *Soul* doth relish all notionall dainties with delight: And these *Prenotions*, and *anticipations* of things are the more sweet, and delicious to the *palates*, and *tastes* of *Men*; because most of their *Being* is *treasur'd up* in their future condition. They have no *satisfaction*, no *Sabbath*, nor quiet in their present state; and therefore they would fain know what the *next day*, and what the *next year*, and what the *next Age* will bring forth. The *desires*, the *Prayers*, the *Hopes*, the *Endeavours*, the *Counsels* of men, they all look towards the *Future*. For (as *Mirandula* the *Younger* doth well observe) the *Soul of Man*, 'tis *trium temporum particeps*. *Tempus prateritum memoria, presens intellectui, futurum Voluntati congruit, & respondet.* God therefore, that he may keep such a *Creature*, as *Man* is, in a waiting, and obedient posture, in a posture of dependance, and expectation, he doth choose gradually,
and

and leisurely to discover to him, *πλουσιότης, ἢ πλουσιότης*, those thoughts, which he hath concerning him. God will have man in this sense in *Diem vivere*, to entertain Fortune by the day; as the Noble *Verulam* saith, that Prince did, whose Life he writes, and commemorates.

Τὸ σύνεργον μέλει υἱοῖ, τὸ δ' αἰεὶ πρὸς δίδε;

'Tis a speech, that may be took in a better sense, then *Anacreon* e're meant it. and so may that of the *Latin Lyrick*,

Quid sit futurum cras, fuge querere.

And the Heroical Poet shews them the necessity of this sobriety, and temperance in Knowledge; for, saith he,

Nescia mens hominum sati, sortisque futura.

For mens Knowledge naturally enters in at the gate of Senses; but a future Object can have no admission there. And, as the *Minde* cannot recall *objectum totaliter prateritum*, when there is no remaining Species, neither the least print, or vestigium of it: so neither can it present an object, that's altogether future, and hath no such colour, as can move, and strike the intellectual eye. Such Effects indeed, as are stored up in pregnant, and eminent, and necessary Causes, may be easily, and certainly foreknown by visible, and unquestionable Demonstrations. The foretelling of an Eclipse may be done without an Oracle; and may be believed, though there be no Miracle to seal, and confirme it. Such Effects, as lurk in probable Causes, that seem to promise very fairly, may be known also, in an answerable, and proportionable manner, by strong, and shrewd conjectures. Hence spring all the *prænotiones Medicorum, Nautarum, Pastorum*; as the fore-mentioned *Mirandula* tells us. Yet the great pretenders of the Antedating Knowledge do very frequently, & pro more, deceive both themselves, and others, in these more ordinary, and easie Scrutinies. This might cloath your Almanacks in more red, and put them to the Blush for guessing at the Weather no better: you may write upon them, *Nulla dies sine errato*. Did they ne're threaten you with Thunder, and Lightning enough to make a *Caligula* prepare new Laurels, when yet the Heavens prov'd very pacate, and propitious? Did they ne're tell you of a sad discontented Day, which would weep its eyes out? which yet, when 'twas born, prov'd a *Democritus*, and did nothing, but laugh at their ignorance, and folly. Did they ne're flatter you with fine, pleasant, temperate Weather,

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range of these things הנה ירו האתיות לאחור ונרעה כי אלהים
 אלה 'Ανεγείλας τινι τῶν ἱερῶν ἐκείνων ἐξ ἑαυτοῦ, καὶ ἠρώμενος
 ἔτι Θιός ἐστι, *Isaiah xli. 23.* *Prophetical Language is divini sermo-*
nis Character, and doth necessarily require super-humanam cogni-
tionem, which makes me wonder at the great Doctour Maimon,
that resolves the power of Prophefying into nothing else, then an
healthful Temper, a lively Complexion of Body, and a vigorous
Mind advanced with study, and industry; an Opinion, which smells
too strongly of the Garlick, and Onions of that Countrey, the E-
gyptian Superstition I mean, with which he was sufficiently ac-
quainted: yet he tells us, that it's the publick Tenent of the Jews,
Sententia legis nostrae; for so he entitles it, and withall adds, that
the Art of Prophefying (for though he does not stile it so, yet he
makes it so) 'tis supremus gradus hominis, & summa perfectio
speciei; the qualifications, which he requires, are these: Men must
be idonei ad Prophetiam ab ipsa conceptione, & nativitate, there
must be dispositio, & dexteritas naturalis, there must be optimus hu-
mor cerebri, he must be optimus vir in intellectualibus, & moribus
suis perfectus. But his principal condition is, that there must be sum-
ma facultatis imaginatricis perfectio. For, saith he, if the influ-
ence of an Intellectus Agens, (such an one as he falsely, and vain-
ly supposes) be pour'd out onely upon the Rational part of the
Soul, and doth not drop upon the Fancy, either by reason of the
scarcity of Oil, or the incapacity of the Fancy, there will be onely
secta sapientum Speculatorum. Such men may be eminent for
deep Contemplation; but they will ne're be famous for Prophecy-
ing. If the Fancy be onely quickned, or heightened; then there
will be secta Politicorum, Jurisperitorum, Prestigiatorum, Incan-
tatorum: but, if the Understanding, and Fancy be both height-
ned to their due apex, repente fiunt prophetae: onely this I had al-
most forgot, which yet he thinks very convenient, that they should
have good Dyet for the time of their Propheying; for, as he tells
you, according to the mind of the Jews, Prophetia neque habitat
inter tristitiam, neque pigritiam. So that the Terra-filii, the
 ארץ ארץ. the vulgar sort of people are no more fit to Prophefie,
 quàm vel Asinus, vel Rana. They are his own words turn'd into
 Latine. But surely this Doctour himself did not prophefy, but dream
 all this while; how else did he think, that such a noble, and spiri-
 tual employment, such a rare, and glorious priviledge, as this is, could
 be

be raised by the power of *Man* out of the strength of *Nature*: that *Nature*, that's so fallen, and degenerated? And what means he to limit the holy one of *Israel*, & to restrain the spirit of the *Almighty*? Grant, that *Esay* was a *Courtier*, yet was not *Amos* an *Herdsmen*? and was not he also among the *Prophets*? Did he ne're hear of the weaker *Sex* sometimes prophesying? which yet was ne're famous for *Intellectuals*. Does not this *Prophetic* spirit breath when it pleaseth, and where it pleaseth, and how it pleaseth? Methinks this second *Moses* should not be offended, though some of the ordinary people be *Prophets*. Or if natural endowments, or artificial preparations must be had, and if they of themselves be so potent, and energetical; how then comes *Vision* to fail, and how does *Prophecy* cease? Are there none, that have their imagination strong enough, that have their *Understandings* rais'd enough? that are of unquestionable integrity, and are not wanting in study, and industry; and yet are no *Prophets*, nor *Prophets* sons? Let then this *Candle of the Lord* content it self with its proper object. It finds work enough, and difficulty enough in the discovery of present things, and has not such a copious light, as can search our future Events.

CHAP. XIV.

The Light of Reason is a certain Light.

TIs *Lumen certum*. *Lamp-light*, as 'tis not glorious, so 'tis not deceitful. Though it be but a faint, and languishing light; though it be but a limited, and restrained light: yet it will discover such objects, as are within its own sphere, with a sufficient certainty. The letters of *Nature's Law* are so fairly printed, they are so visible, and capital, as that you may read them by this *Candle-light*; yet some weak, and perverse Beings, not fit to be honoured with the name of *Men*, slight all the workings, and motions of *Reason*, upon this account, that they are rolling, and fluctuating, that they are treacherous, and unconstant. And they look upon *Logick*, which is nothing else but the just advancement of *Reason*, an *Art* of ripe-

pening, and mellowing reason, an *Art* of clarifying, and refining of the minds; yet they look upon it as an intellectual kind of juggling, an artificial kind of cheating, and cozening their Understanding. Nor were it a wonder, if onely the dregs of people, the rude lump of the multitude, if they onely were sunk, and degenerated into this folly: but I meet with a famous, and antient *Sect* of Philosophers, that delight in the name of Sceptists, who by a strange kind of Hypocrisie, and in an unusual way of affectation, pretend to more ignorance then they have, nay, then they are capable of. They quarrel with Arts, and Sciences, and do as much as they can to annihilate all knowledge, and certainty; and profess nothing, but a Philosophical kind of Neutrality, and Luke-warmnesse. Socrates did not please them; for he shewed himself but a Semi-Sceptick, one, that was too confident in saying, that he did *Hoc tantum scire, se nihil scire*; for they will not allow so much knowledge as that comes to, this they tell you, that they don't know this, whether they know any thing, or no. There was one sort of Academicks, that came very near them, their *Motto* was, *Ὁυ καταλαμβάνω*, their meaning was, that they could not grasp, or comprehend any object. Lucian (that unhappy Wit) makes himself very merry with them, and laughs at one of them, that had a Servant, that prov'd a fugitive, and ran away from him; 'His Master (saies he) 'is very unfit to run after him *δεσπότης ἡμιτάλαντος* for he will 'always cry, *Ὁυ καταλαμβάνω, ἢ καταλαμβάνω*, I cannot reach him, I cannot come near him. Yet, if these Academicks by their *ἀκαταληψία* meant no more, then this, that the whole Intelligibility of any Entity could not be exhausted by them, that they could not perfectly, and powerfully pierce into any object, as to discover all, that was knowable in it: their Opinion then was not onely tolerable, but very commendable, and undeniable: for onely God himself doth thus *καταλαμβάνειν*. There is not enough in any created Lamp to give such a bright displaying of an Object. Nor is there vigour enough in any created Eye, so to pierce into the pith, and marrow of Being, into the depth, and secrecy of Being. But, if their mind was this (as 'tis generally thought to be) that there was nothing in Being so visible, as that their Understanding could pierce it with certainty, and satisfactions such an Error as this was very derogatory to the plenitude, and exuberancy of Beings, that streams out in a clear cognoscibility, and 'twas very

very injurious to their own rational capacities, which were not made so strait, and narrow-mouth'd, as not to receive those Notions, that continually drop from Being: but they were contriv'd, and proportion'd for the well-coming, and entertaining of Truths, that love to spin, and thread themselves into a fine continuity; as if they meant to pour themselves into the Soul without spilling. But the Scepticks will bid you ἐπιχειρῆν, and will desire you not to believe one word of this. They have no lesse then ten several Bridles, ad compescendum, & coh. bendum assensum, (Sextus Empiricus, that grand Sceptick, will give you a sight of them all) from whence they were styl'd οἱ ἐσκαπτοὶ, men that did check, and constrain Knowledge: that whereas the οἱ δογματικοὶ, their Adversaries ex Diametro, did lay down their Determinations in a more positive, and decretorious manner; these οἱ Σκαπτικοὶ would take time to consider, and no lesse then all their life-time. They chose to be so many perpetual Questionists, that would pose themselves, and rub themselves, and stay themselves finally, and would by no means be perswaded to commence, or take any Degree in Knowledge. Πάντ' ἔστιν ἀδύνατον, that was the sum of all their Philosophy. Their most radical, and fundamental Principle, if they may be said to have any such, was this, Τὸ παντὶ λόγῳ ἢ λόγον ἴσεν ἀντικείμενον. That all Propositions were in Equilibrio; That there was nothing could encline the Balance this way, or that; That there was an ἰσοδυναμία μαχόμενα πρὸς πῖσιν καὶ ἀπίσταν, there was an exact equality of Reason for the affirmation, or negation of any Proposition. Lucian brings in one of them with a pair of Balances in his Handing, crowding three, or four Arguments for the Affirmative into one scale, and just as many for the Negative into the other, and then telling them his meaning in these words, Ευχόμενος τὸ ἐξ ἀμφοῖν τὸν λόγον, καὶ πρὸς τὸ ἴσον ἀποδιδύμεν, καὶ ἰσοδύναμον ἀκριβῶς ὁμοῦς τε καὶ ἰσοβαρῆς ἵδω, τότε ὃ ἀγνοῶ τὸν ἀληθεύον. "I have took (saith he) a great deal of pains in weighing of Controversies, and yet find in them such an undistinguishable equipoise, as that there is not in me the least inclination to one side more, then the other. This they term an ἀδιαφορία, an ἀρρηξία, a speculative kind of ἀπεμπολογία, an impartiality in respect of all things. In Morals they call it ἀπεργυσμὸν. For as they would not acknowledge any verum, or falsum; so neither would they trouble themselves about any turpe, or honestum.

nestum, ἢ μᾶλλον ἔπος, ἢ δαίμων, ἢ ἑδαιτέρως. They had no better
Ethicks, then *that speech* would amount to; yet they had some
Laws amongst them, some *Customs*, and *Rules of Life*: but
 they did not observe them as τὰ βεβαιῶς γινῶσι, things, that
 were fix'd, and fit to be establish'd, they were far from being
 irreversibile, like those of the *Medes*, and *Persians*; but
 they put them under the Head of τὰ καινόμενα, *Laws pro tem-*
pore, such *shadows*, and *appearances*, as they would for the pre-
 sent please themselves in. And, after all *Debates*, after all their
sistings, and *discussing of Affairs*, they would conclude no other-
 wise then this: τὰχα δὲ ἔστι, τὰχα δὲ οὐκ ἔστι· ἐνδέχεται, καὶ οὐκ ἐνδέ-
 χεται· ἔξεστι μὲν εἶναι, ἔξεστι δὲ μὴ εἶναι· which were all but so many *frig-*
id expressions of their *hesitancy*, and *stammering Opinion*. Yet
 this they call'd συνέσις διανοίας, a *judicious pausing*, and *deliberation*,
 which they did far prefer, or rather seem to prefer, before the
daring rashness of others, that were more *Dogmatical*, and *Ma-*
gisterial, κενεὶς οἰσίν· ἐμπροσὶ ἀσσοῖς (as they call'd them) *swelling*
Bladders, *empty Bottles*, that were stop'd, and seal'd up, as if they
 had some *precious liquor* in them; when as they were fill'd with
 nothing, but *air*, and *wind*. There was more *modesty*, and *lesse*
ostentation, as they thought, in their ἀποεία, which they esteem no
 small *temperance*, and *sobriety* in *Knowledge*: an *intellectual kind*
 of *Continence*, and *Virginity*, to keep their *Mind* pure, and un-
 touch'd, when as other *Understandings* were *ravish'd*, and *de-*
flower'd with the violence of every *wanton Opinion*; whereas
Demonstrations did not move these men at all: for, as they tell
 you, they always run, either εἰς τὸ δαίμονιον, or εἰς τὸ ἀπειρον τέλος, they
 either rest in a *medium* equally *obscure*, which must needs be
invalid, and *inefficacious*; or else there will be no period at all,
 but a *processus in infinitum*. If you expect, that they should *ac-*
quiesce, and rest contented with *first principles*, they know no such
 things; they tell you, they are onely some *artificial Pillars*, which
 some *faint*, and *tired understandings* have set up for themselves
 to lean upon; they wont be fetter'd with an *Axiome*, nor chain-
 ed to a *first Principle*, nor captivated by a *Common Notion*. As
 they break the most *binding cords* of *Demonstrations* asunder; so
 they threaten to make these *Pillars of Truth* to tremble. To
 prove by a *first Principle* (say they) 'tis but *Petitio principii*, 'tis
 τὸ ζητεῖν ὅπου συνάπτειν, 'tis to beg a *Truth*, not to *evince* it. If
 you

you tell them, that these *Common Notions* shine with their *native Light*, with their own proper *Beams*; all, that they return, will be this, that perhaps you think so, but they do not. Yet, that they might the better *communicate* their *minde*s, they allow'd their *Scholars* to take some things for granted for a while, upon this condition, that they would *distrust* them afterwards. But these *Doubters*, these *Scepticks*, were never so much convinc'd, as when they were quickened, and awaked by sensitive Impressions. This made some laugh at *Pyrrhon*, (though not the *Authour*, as is falsely supposed by some, yet a principal amplifier, and maintainer of this *Seet*, whence they had their Name of *Πυρρώνειοι*;) who, when a *Dog* was ready to bite him, he beat him away, and ran as fast as he could from him; some, that took notice of it, gave him a smiling *Reproof* for his apostatizing from *Scepticism*; but he returns him this grave Answer, *ὅτι χαλεπὸν εἶναι λόγον ἐκδύναμι αἰσθητικόν*. Where he spoke truth, before he was aware; for his words are *Πυρρώνειος ἐπιστομῶσι*, (as I may so phrase them) a brief Description of the whole drift, and intention of that *Seet*; which was *ἐκδύναμι αἰσθητικόν*, for they had sufficiently put off Reason, and they did endeavour indeed to put off Sense, as much as they could. Yet the *Sceptical Writer*, *Sextus Empiricus*, confesses, that the *ἀνὰ γὰρ τῆς παθῶν*, the vehemency, and importunity of *Sensitives*, *ἀβελήτες ἡμᾶς ἀναγκάζουσιν εἰς ὁμολογίας*, they are (saith he) so urgent, and cogent, as that they do extort some kind of assent from us, *λίαν μὲν ἐπὶ πρὸς τὴν ἡμᾶς ὁμολογίαν, διότι ἐπὶ πόνα*, When we seem to be hungry (saith he) perhaps we go to our meat, and when we have made a shew of eating, at length we seem to be satisfied. All such matters of sense they resolve into their *τὰ φαινόμενα*, into some kind of appearances, that do for the present affect them. *φαίνεται ἡμῶν γλυκύζειν τὸ μέλι*. Honey seems to be pretty sweet, and pleasant to them; but whether it do not dissemble, whether it be, as it seems to be, that they question. I find, that *Pyrrhon*, the great Promoter, and propagator of this *Seet*, was at first a Painter by his Trade; and, it seems, he was very loath *ab arte sua recedere*: for he looks upon every Being, as a Picture, and Colour, a Shadow, a rude Draught, and Portraiture, a meer Representation, that hath nothing of solidity, or reality. These Pictures of his drawing enamour'd many others; for this *Seet* was patroniz'd by men of acutenesse, and subtilty; the

the Wits of the age; *magna ingenia*, *sed non sine mixtura demencia; mala Punica*, *sed non sine grano putrido*: I could name you *Antbours* of good worth, and credit, who tell you, that *Homer*, and *Archilochus*, and *Euripides*, and the *Wise men* of *Greece* were all *Scepticks*: yet those proofs, which they bring to evidence, and evince it, are not so pregnant, and satisfying; but that you may very lawfully doubt of it, and yet be no *Scepticks* neither. But *Francis Mirandula* reckons many very *Learned men*, that were deeply engaged in this *Sect*, and some others, that did very near border upon it. *Protagoras*, among the rest, whom *Plato* frequently mentions, and whom *Aristotle* confutes, who was of this minde, that all *Opinions* were true. *Sextus Empiricus* passes this censure upon him, that he was too positive, and *Dogmatical* in asserting this; but, if he had onely question'd, and deliberated upon it, whether all *Opinions* were not true, he had then been a rare, and complete *Sceptick*. The ground, that *Protagoras* went upon, was this, Πάντων πραγμάτων αἰσθητὴν εἶναι τὸν ἄνθρωπον. By αἰσθητὴν he meant nothing else but κερθήειν; and *Aristotle* thus explains the words, Ὅ τοις δ' ἐκάστω φαίνεται πρᾶγματα, πάντα δ' εἶναι for he made *Appearance* of the whole essence, and formality of *Truth*. So that, according to him, several *Opinions* were but the various discoveries, and manifestations of *Truth*. There was one *verum quod ad te pertinet*; and another *verum, quod ad illum pertinet*. Honey was as truly bitter to a feaverish *Palate*; as it was sweet, and delicious to an ordinary *Taste*. Snow was as truly black in respect of *Anaxagoras*; as it was white in the eye, and esteem of another. Thus (saith he) mad men, wise men, children, old men, men in a dream, and men awake, they are all competent Judges of these things, that belong to their several conditions; for (as he tels us) *Truth* varies according to several circumstances: that's true to day, which is not true to morrow; and that's true at *Rome*, that's not true at *Athens*; that's true in this age, that's not true in the text; that's true to one man, that's not true to another. There's none of you, but can spy out such a weak *Fallacy* as this is; and, if he meant to have spoken *Truth*, he would have said no more then this, that Every man thinks his own *Opinion* true. For, as the *Will* cannot embrace an *Object*, unlesse it be presented *sub umbra Boni*: so neither can the *Understanding* close, and comply with any *Opinion*, unless be disguised *sub apparentia Veri*. But to make *Appearance*

ance the very essence of Truth, is to make a Shadow the essence of the Sun, 'tis to make a Picture the essence of a Man. I shall say no more to *Protagoras*, then this, that, if any Opinion be false, his cannot be true, but must needs be the falsest of all the rest. Yet the end, that these *Scepticks* propound to themselves, was (if you will believe him) ἀταξία, ἀντιστάθεια, a freedom from *fars*, and *Dij-cords*; from *Heretic*, and *Obstinacy*; to have a Mind unprejudic'd, unprepossess'd; the avoiding of perturbations, a milky whiteness, and serenity of Soul. A fair mark indeed! but how a roving *Sceptick* should ever hit it, is not easily imaginable: for what *Philosophy* more wavering, and voluble? was there ever a more reeling, and staggering Company? was there ever a more tumbling, and tossing Generation? What shall I say to these old *Seekers*, to this wanton, and lascivious *Sett*, that will espouse themselves to no one Opinion, that they may the more securely go a whoring after all? If they be resolv'd to deny all things, (as they can do it very easily, & have seem'd to do it very compendiously) truly then they have took a very sure way to prevent all such Arguments, as can be brought against them; yet, because they seem to grant Appearances, we will, at least, present them with a few παραινέσεις, and we will see how they will move them, and affect them. 'Twere well then, if *Pyrrhon*, the forementioned Painter, would but tell us, whether a Picture would be all one with a Face; whether an Appearance be all one with a Reality; whether he can paint a Non entity, or no; whether there can be an appearance, where there can be no Foundation for it; whether all Pictures do equally represent the Face; whether none can paint a little better then he used to do; whether all Appearances do equally represent Being; whether there are not some false, and counterfeit Appearances of things? If so, then his ἀδιαφορία must needs be took away; or, if there be always true, and certain Appearances of things, then his doubting, and ἀνομία must needs vanish. When he is thirsty, and chooses rather to drink, then abstain, what then becomes of his ἀδιαφορία? if he be sure, that he is a thirst, and if he be sure, that he seems to be a thirst, what then becomes of his ἀνομία? When the Dog was ready to bite him, if he was indifferent, why did he run away? If it were an Appearance, why did he flee from a shadow? why was the Painter afraid of colours? If his Sense was onely affected, not his

Understanding; how then did he differ from the *sensitive Creature*? from the *Creature* that was ready to bite him? If he tells us, that he was the *handsomer picture* of the two; who was it then, that drew him so fairly, was it an *Appearance* also? Doth one *Picture* use to draw another? When he persuades men to encline to his *Scepticism*, what then becomes of his ἀπορία? When he makes no doubt, nor scruple of denying *Certainty*; what then becomes of his ἀπορία? But not to disquiet this same *Pyrrhon* any longer, I shall choose more really to scatter those empty fancies by discovering the true original, and foundation, the right progress, and method of all *Certainty*.

Now God himself, that eternal, and immutable Being, that fix'd, and unshaken Entity, that ἰσχυρὸς ὢν, καὶ τὸ βεβαιὸν ὢν, must needs be the *Fountain of Certainty*, as of all other perfections; and, if other things be compared to him, they may in this sense, without any injury to them, be stiled καὶ εὐθυμια, in respect of the infinite reality, and weighty, and massy solidity, that is in his most glorious Being; by virtue of which, as himself hath everlastingly the same invariable knowledge of all things, so he is also the most knowable, and intelligible Object; a Sun, that sees all things, and is in it self most visible. An *Atheist* must needs be a *Sceptick*; for God himself is the onely immoveable verity, upon which the *Soul* must fix, and anchor. Created Beings shew their face a while, then hide it again; their Colour goes, and comes; they are in motu, & fluxu. God is the onely durable Object of the *Soul*. Now, that the *Soul* may have a satisfactory enjoyment of its God, and that it may be accurately made according to his Image, God stamps, and prints as resemblances of his other Perfections, so this also of *Certainty* upon it. How else should it know the mind of its God? How should it know to please him, to believe him, to obey him? With what confidence could it approach unto him, if it had onely weak, and wavering conjectures? Now God lets the *Soul* have some certain acquaintance with other Beings for his own sake, and in order to his own glory. Nor is it a small expression of his Wisdom, and Power, to lay the beginnings of man's *Certainty* so low, even as low as *Sense*; for by means of such an humble Foundation the *Structure* proves the surer, and the taller. 'Tis true, there is a purer, and nobler *Certainty*, in such Beings as are above *Sense*; as appears

appears by the *Certainty* of *Angelical knowledge*, and the *knowledge* of *God* himself: yet so much *Certainty*, as is requisite for such a *Rational Nature*, as *Man* is, may well have its *rising*, and *springing* out of *Sense*; though it have more *refinings*, and *purifyings* from the *Understanding*. This is the right proportioning of his *Certainty* to his *Being*: for, as his *Being* results out of the *mysterious Union* of *Matter* to *Immateriality*; so likewise his *Knowledge*, and the *certainty* of his *knowledge* (I speak of *Natural knowledge*) first peeps out in *Sense*, and shines more brightly in the *Understanding*. The first dawns of *certainty* are in the *Sense*, the noon-day glory of it is in the *Intellectuals*. There are indeed frequent *Errors* in the first *Edition* of *Knowledge* set out by *Sense*; but 'tis then onely, when the *due conditions* are wanting, and the *Understanding* (as some *Printers* use to do) corrects the old *Errata* of the first *Edition*, and makes some new *Errors* in its own. And I need not tell you, that 'tis the same *Soul*, that moves both in the *Sense*, and in the *Understanding*; for *ὁ αὐτὸς νοῦς*, & *ὁ αὐτὸς νους*. And as it is not privileged from failings in the motions of the *Sense*; so neither is it in all its intellectual *Operations*, though it have an unquestionable *certainty* of some, in both. The *certainty* of *Sense* is so great, as that an *Oath*, that high expression of *Certainty*, is usually, and may very safely be built upon it. *Mathematical Demonstrations* choose to present themselves to the *Sense*, and thus become *ocular*, and *visible*. The *Scepticks*, that were the known enemies of *certainty*, yet would grant more shadow, and appearance of it in *Sense*, than any where else; though erroneously. But *Sense*, that rack'd them sometimes, and extorted some confessions from them, which *Speculative Principles* could never do. Away then with that humour of *Heraclitus*, that tells us, *καὶ οἱ μαρτυροῦντες ἀνθρώποι οὐκ ἰσχυροὶ* *Mens Eyes* (says he) *are but weak, and deceitful Witnesses*. Surely he speaks onely of his own watry, and weeping *Eyes*, that were so dull'd, and blurr'd, as that they could not clearly discern an *Object*. But he might have given others leave to have seen more, than he did. Nor can I tell how to excuse *Plato* for too much scorning, and sleighting these outward *Senses*, when that he trusted too much inwardly to his own *Fancie*. *Sextus Empiricus* propounds the *Question*, Whether he were not a *Sceptick*? but he onely shew'd himself a *Sceptick* by this, for

which he mov'd such a *Question*. 'Tis sure, that *Plato* was sufficiently *Dogmatical* in all his *Affertions*, though this indeed must be granted, that some of his *Principles* strike at *Certainty*, and much endanger it; for being too fantastical, and Poetical in his *Philosophy*, he plac'd all his security in some uncertain, aery, and imaginary Castles of his own contriving, and building, and fortifying. His connate *Idea's* I mean, which *Aristotle* could not at all confide in; but blowed them away presently: and, perceiving the proud emptinesse, the swelling frothinesse of such *Platonical Bubbles*, he was fain to search for *Certainty* somewhere else; and casting his *Eye* upon the ground, he spyed the bottom of it lying in *Sense*, and laid there by the wise dispensation of *God* himself: from thence he look'd up to the highest top, and *Apex*, to the *μεγίστον*, and Pinnacle of *Certainty*, plac'd in the *Understanding*. The first *Rudiments* of *Certainty* were drawn by *Sense*: the compleating, and consummating of it was in the *Understanding*. The certainty of *Sense* is more gross, and palpable: the certainty of *Intellectuals*, 'tis more clear, and Chrystalline, more pure, & spiritual. To put all certainty, or the chiefeft certainty in *Sense*, would be excessively injurious to *Reason*, and would advance some sensitive Creatures above *Men*; for they have some quicker senses, then *Men* have. *Sense*, 'tis but the gate of *Certainty*, (I speak all this while but of humane *Certainty*) the *Understanding*, 'tis the *Throne* of it. *Des Cartes*, the French *Philosopher*, resolves all his Assurance into thinking, that he thinks; why not into thinking, that he sees? and why may he not be deceived in that, as in any other operations? And, if there be such a virtue in reflecting, and reduplicating of it: then there will be more certainty in a super-reflection, in thinking that he thinks that he thinks: and so if he run in infinitum, according to his conceit, he will still have more certainty; though in reality he will have none at all, but will be fain to stop, and stay in *Scepticism*: so that these refuges of *Lyes* being scatter'd, first *Principles*, and *Common Notions*, with those *Demonstrations*, that stream from them, they onely remain as the nerves of this Assurance, as the souls of natural Plerophory; and he, that will not cast Anchor upon these, condemns himself to perpetual *scepticism*: which makes me wonder at a Passage of a Right Honourable of our own, (though whether he be the Author of the Passage, you may take time

time to consider it; but) this it is, (the sense of it I mean) That *Absolute contradictions may meet together*: in the same respect *Esse, & Non Esse*, it seems, are espoused in a most near, and conjugal Union, and live together very affectionately, and embracingly. O rare, and compendious Synopsis of all Scepticism! O the Quintessence of Sextus Empiricus, and the Pyrrhonian ἀπορρώσεις of all their ἐμχῆ, and ἀπειρᾶ of their ἀφασία, and ἀνείσια! that, which is the most paradoxical of all, you have all this in a Book, that calls it self by the name of Truth. Yet let none be so vain, as to imagine, that this is, in the least measure, spoken to the disesteem of that Noble Lord, who was well known to be of bright and sparkling Intellectuals, and of such singular, and incomparable ingenuity; as that, if he had liv'd till this time, we cannot doubt, but he would have retracted it, or at least better explain'd it before this time. However I could not but take notice of so black an Error, that did crush, and break all these first Principles, and had an irreconcilable Antipathy against Reason, and Certainty; though it had hid it self under the protection of so good, and so great a Name. Certainty is so precious, and desirable, as where God hath given it, 'tis to be kept sacred, and untouch'd: and men are to be thankful for these Candles of the Lord, for this Lumen certum; set up, not to mock, and delude them; but to deal truly, and faithfully with them.

CHAP. XV.

The Light of Reason is directive.

TIS Lumen dirigen, this τοῦτο γὰρ, 'tis a Light for the Feet, and a Lanthorn for the Paths. For the Understanding, 'tis the τὸ ἡγεμονικόν, the leading, and guiding Power of the Soul. The Will looks upon that, as Leander in Musæus look'd up to the Tower for Hero's Candle, and calls it, as he doth there,

Λύχτρον ἐμὲ βιόπιο, φαέσσορον ἡγεμονίαν.

Reason doth facem præferre, it carries a Torch before the Will, nay, more then so, 'tis an Eye to the Blinde; for otherwise 'twere in vain to light up a Candle for a Cæca potentia to see withall. Intellectuals are first in motion. Αἱ πόλαι φωνῆς, these Gates of Light must first be set open, before any glorious, and

and beautiful Object can enter in, for the Will to court, & embrace. The Will doth but echo to the Understanding, and doth practically repeat the last syllable of the *ultimum dictamen*; which makes the Moralist well determine, *Virtutes Morales non possunt esse sine Intellectualibus*: for to the presence of Moral Virtues there are necessarily pre-required *Intelligentia*, & *Prudentia*; the one being the knowledge of *Principia speculativa*, as the other of *Principia operativa*. That Action must needs be hopeful, and promising, when the Understanding aims before the Will shoots; but he, that in an *implicite* way rushes upon any performance, though the action it self should prove materially good, yet such an one deserves no more commendation for it, then he would do, that first put out his Eyes, and then contingently hit the Mark. Other Creatures indeed are shot more violently into their ends: but Man hath the skill, and faculty of directing himself, and is (as you may so imagine) a rational kind of Arrow, that moves knowingly, and voluntarily to the Mark of its own accord. For this very end God hath set up a distinct Lamp in every Soul, that men might make use of their own Light. all the works of men they should *olere lucernam*, smell of this Lamp of the Lord, that is to illuminate them all. Men are not to depend wholly upon the courtesie of any fellow-creature; not upon the dictates of men; nay, not upon the Votes, and determinations of Angels: for, if an Angel from Heaven should contradict first Principles, though I will not say in the Language of the Apostle, Let him be accursed; yet this we may safely say, that all the Sons of men are bound to dis-believe him. All Arguments drawn from Testimony, and Authority (created Authority I mean) were always look'd upon as more faint, and languishing, then those that were fetch'd from Reason. Matters of fact indeed do necessarily depend upon Testimony: but in Speculations, and Opinions none is bound so far to adore the Lamp of another, as to put out his own for it. For when any such Controversie is mov'd, when any Author is quoted, and commended, all the credit, and esteem, that is to be given him, is founded either in the Reason, which he doth annex to his Assertion; or else in this more remote, and general Reason, that such an one had a very clear, and bright Lamp, that the Candle of the Lord did shine very eminently in him: therefore what he says is much to be attended to; for in his words, though

though there should not be *ratio explicata*, yet it is to be suppos'd, that there's *ratio subintellecta*. So that the assent here is ultimately resolv'd into the Reason of him that speaks, and the other that receives it; for he, that complies with a naked Testimony, makes a tacit acknowledgment of thus much, that he is willing to resign up himself to anothers Reason, as being surer, and fuller then his own; which temper, and frame of Spirit is very commendable in a state of inchoation: for *Χρὶ τὸν μαρτυροῦντα πρὸς τὸν*. Knowledge in the Cradle cannot feed it self. Knowledge, in its infancy, must suck at the Breasts of another. And Babies in Intellectuals must take in the *ἄβυσσος γάλα*, those spoonfuls of Knowledge, that are put in their mouths by such, as are to nurse, and to educate them. Paul, when he sits at the feet of Gamaliel, must observe the prints and foot-steps of the Hebrew Doctour, and must roll himself in *pulvere sapientum*. Knowledge, in its non-age, in its pupilage, and minority, must hide it self under the wing, and protection of a Guardian. Men use at first to borrow light, and to light their Candle at the light of anothers; Yet here I find some Licence, and encouragement given to these first-beginners, to these setters up in Learning, to be *ζητητικοί*, modestly inquisitive into the grounds, and Reasons of that, which is delivered to them.

Thus that Sacred Writer, Hierom, commends Marcella, though one of the weaker Sex, upon this account, that she was wont to search, and to examine his Doctrine: *Ita ut me sentirem* (saies he) *non tam Discipulum habere, quam Judicem*. Nay, a far greater then Hierom, honours the Bereans with the Title of *οὐκ ἐυσεβεῖς*, a more noble, and generous sort of Christians, that would bring even Apostolical words to the Touch stone. Why is it not then lawful for them, that are in *statu adulto*, that are come to some pregnancy, and maturity in knowledge, to look upon the stamp, and superscription of any Opinion, to look any Opinion in the face? The great, and noble *Venerulam* much complains (and not without too much cause) of those sad obstructions in Learning, which arose upon the extreme adoring upon some Authors, which were indeed men of rare accomplishments, of singular worth, and excellency, and yet but men, though, by a strange kind of *Amor*, a great part of the world have worship'd them as Gods. The Carnalizing of some profane Authors, and esteeming all others as Apocryphal, hath blasted many buds of Knowledge, it has quench'd many

many sparks, and beams of Light, which otherwise would have gilded the World with an orient, and unspotted lustre. Far be it from me to drop one word, that should tend to the staining, and eclipsing of that just glory, that is due to the immortal name of Aristotle. There are those, that are envious, and ungrateful enough, let them do it if they please; yet this I shall say, and it shall be without any injury to him, that to set him up as a Pope in Philosophy, as a Visible Head of the Truth militant, to give him a Negative Voice, to give him an Arbitrary power, to quote his Texts as Scripture, to look upon his Works as the irreversible Decrees of Learning; as if he had seal'd up the Canon, so that whoe're adds to him, or takes one word from him, must be struck with a present Anathema: to condemn all for Hereticks, that oppose him; for Schismatics, that depart from him; for Apostates, that deny him; what's all this but to forget, that he was but the Candle of the Lord, and to adore him, as a Sun in the Firmament, that was set to rule the day of Knowledge? 'Tis to make him an *ὁ ὄντων*, the *Causa prima*, the first Mover of Learning; or, at least, 'twas to make him such an *Intellectus Agens*, as Averroes would have, that must enforme, and quicken all, that come after him. Could that modest Philosopher have foreseen, and prophesied, that the World would thus flatter him, 'tis to be fear'd, that he would have thrown his Works also, his legible self, into Euripus, rather than they should have occasioned such excessive Idolatry, and partiality: yet 'tis no fault of his, if the World would over-admire him; for that, which first inham'd the price, and esteem of Aristotle, was that rich vein of Reason, that ran along, and interlin'd most of his Works. Let this therefore, and this onely commend him still; for this is of indelible, and perpetual duration; yet, if these blind Admirers of him could have followed him fully, and entirely, they might have learn'd of him a braver liberty, and independency of spirit: for he scorned to enslave, and captivate his thoughts to the Judgment of any whatsoever; for though he did not deal violently, and dis-ingeniously with the Works of his Predecessours, (as some affirm) yet he dealt freely with them, and was not over-indulgent to them. He came like a Refiner amongst them, he purged away their Dross, he boy'd away their froth, and scum, he gathered a Quintessence out of their rude, and elementary Principles. How impartially did he

he deal with his Master *Plato*? & not favour him in any of his *Errors*; and his words are answerable to his *practises*, you may hear him what he saith, and professes, τὰς παλαιὰς, ἀιδέειν μὲν δὲ ξύγου, ζῆλον δὲ ἐκείνων, to have a reverend esteem of *Antiquity* is but *sitting*, and *equal*; but to stand in awe of it, is *base*, and *unworthy*. *Potestas Senatoria* is very honourable, and *beneficial*; but *Dictatoria Potestas* is not to be allowed in the *Common-wealth* of *Learning*: yet such hath been the *intolerable Tyranny*, and *Oppression* of the *Roman Faction*, as that they have enjoyn'd, and engaged as many as they could to *screw*, and *torture* their *Wits* for the maintaining of whatever such an one as pleaseth them shall please to say: for they care not how *prejudicial*, or *detrimental* they prove to *Learning*; so that they may but *train up* their *Scholars* in an *implicite* faith, in a *blind obedience*, in a *slavish acknowledgment* of some *infallible Judge* of *Controversies*, and may *shut up*, and *imprison* the generality of people in a *dark*, and *benighted* condition; not so much as allowing them the *light* of their own *Candle*, this *Lamp* of the *Lord*, that ought to *shine* in them. That *great Advancer* of *Learning*, whom I commended before, takes notice, that by such *unhappy means*, as these, the more *noble*, and *liberal Sciences* have made no *progress* proportionable to that, which more *inferiour*, and *Mechanical Arts* have done: for in these later *ingenia multorum in unum coeunt*; whereas in the former, *ingenia multorum sub uno succubuerunt*. What *brave improvements* have been made in *Architecture*, in *Manufactures*, in *Printing*, in the *Pyxis Nautica*? For here's no *limiting*, and *restraining* men to *Antiquity*, no *chaining* them to old *Authors*, no *regulating* them to, I know not what, *prescribed Forms*, and *Canons*: no such *strange voices* as these, *You must not build better, then your Predecessours have done*; *you must not Print fairer, then the first Tullie's Offices, that e're was printed*. 'Tis not look'd upon, as a *transgression*, and a *piaculum*, if they should chance to be a little more *accurate*, then they were, that went before them. But in *Speculatives*, in meer *Mathematicks* (which one would think were far enough from any breach of *Faith*, or *Manners*, yet here) if a *Galilaus* should but present the world with an handful of *new Demonstrations*, though never so *warily*, and *submissively*; if he shall but *frame*, and *contrive* a *Glass* for the discovery of some more *Lights*: all the reward he

must expect from *Rome* is, to rot in an *Inquisition*, for such unlicensed *Inventions*, for such *venturous undertakings*. The same strain of *Cruelty* hath march'd more vehemently, and impetuously in *sacred*, and *religious matters*: for here *Babylon* hath heated her *Fornace* seven times hotter, whilst under the pompous name of a *Catholick Church*, under the glittering pretences of *Antiquity*, and *Authority*, they have, as much as they could, put out all the *Lamps* of the *Lord*, and that *Bessian Empire* hath transform'd all its *Subjects* into *sensitive*, and *irrational Creatures*. A noble Author of our own tells us in his Book *De Veritate*, that he for his part takes them for the *Catholick Church*, that are *constant*, and *faithful* to *first Principles*; that *Common Notions* are the *bottom*, and *Foundation*, upon which the *Church* is built. Excuse our diffidence here, great Sir: the *Church*, 'tis built upon a *surer*, and *higher Rock*, upon a more *Adamantine*, and *precious Foundation*; yet thus much is acceptable, and undeniable, that who e're they are, that by any *practises*, or *Customes*, or *Traditions*, or *Tenents*, shall stop the passage of *first Principles*, and the *sound Reason*, that flows from them, they are in this farther from a *Church*, then the *Indians*, or the *Americans*, whilst they are not onely *Anti-Christian*, but *unnatural*. And, of the two, the *Church* hath more security in resting upon *genuine Reason*, then in relying upon some *spurious Traditions*; for think but a while upon those *infinite deceits*, and *uncertainties*, that such *Historical conveyances* are liable, and exposed to. I always except those *sacred*, and *heavenly Volumes* of *Scripture*, that are strung together as so many *Pearls*, and make a *Bracelet* for the *Spouse* to wear upon her *Hands* continually: These *Writings* the *Providence* of *God* hath deeply engaged it self to keep as the *Apples* of his own *Eye*. And they do not borrow their *certainty*, or *validity* from any *Ecclesiastical*, or *universal Tradition* (which is at the most but *previous*, and *preparatory*) but from those *prints* of *Divinity* in them, and specially from the *seal* of the same *Spirit*, that *endited* them, and now assures the *Soul*, that they were *Oracles* breathed from *God* himself. As for all other *sacred Antiquity*, though I shall ever honour it as much, as any either did, or can do justly, and with sobriety; and shall always reverence a *gray-headed Truth*: yet, if *Antiquity* shall stand in *competition* with this *Lamp of the Lord* (though *genuine Antiquity* would never offer to do it) yet, if it should, it must

must not think much, if we prefer *Reason*, a daughter of *Eternity*, before *Antiquity*, which is the off-spring of *Time*. But, had not the spirit of *Anti-Christianism*, by its early twinings, and insinuations, wound, and wrought it self into the most flourishing, and *Primitive Times*, into the bosome of a *Virgin-Church*, and had it not offered violence to the works of some sacred Writers, by detracting, and augmenting, according to its several exigencies; by feigning, and adulterating; by hiding, and annihilating some of them, as much as they could, (the ordinary tricks of *Anti-Christ*, which he used always more subtilly, though of late more palpably) had it not been for such devices as these, *Antiquity* had come flowing to us in purer, and fuller streams, in more fair, and kindly derivations, and so might have run down more powerfully, and victoriously, then now it will. But *Anti-Christ* hath endeavoured to be the *Abaddon*, and the *Apollyon* of all sacred *Antiquities*, though the very Reliques of those shining, and burning Lights, that adorn'd the Church of God, have splendour enough to scatter the darkness of *Popery*, that empty shadow of Religion, that arises ob defectum Luminis: yet *Antiquity* (setting aside those, that were peculiarly *ἱστορικὴ*) was but the first dawning of Light, which was to shine out brighter, and brighter, till perfect day. Let none therefore so superstitiously look back to former ages, as to be angry with new Opinions, and displayings of Light, either in Reason, or Religion. Who dares oppose the goodness, and wisdom of God; if he shall enamour the World with the beauty of some Pearls, and Jewels, which, in former times, have been hid, or trampled upon? if he shall discover some more light upon Earth, as he hath let some new stars be found in the Heavens? This you may be sure, and confident of, that 'tis against the mind, and meaning of *Antiquity*, to stop the progress of Religion, and Reason. But I know there are some will tell us of a visible Tribunal, of an infallible Head of the Church, born to determine all Controversies, to regulate all Men, 'tis a wonder they do not say Angels too; others, more prudently, and equally, resolve the final judgment of Controversies into a general, and Oecumenical Council: but I shall speak to them all in the language of the Philosopher, *ὁ θεὸς ὁ ἀρχὴ καὶ τέλος*, and I shall explain it according to the mind of the learned *Davenant* in his Discourse *De Jussu, ac norma fidei, & cultus Christiani*. God onely is to rule his own Church

*ἡ ἀποστολική, ἡ ρουθιτικὴ, judicio autoritativo, by a determining, and Legislative power: men, that are fitted by God himself, are to guide, and direct it ὑποτακτικῶς, ἡ ἐμπροσθεντικῶς, judicio ministeriali, in way of subserviency to him, by an explication of his mind; yet so, as that every one may judge of this ἰδιωτικῶς, ἡ ἀνεξαρτητικῶς, judicio privato, & practica discretionis, by acts of their own Understanding illuminated by the spirit of God; for there are no representatives in Intellectuals, and Spirituals. Men may represent the bodies of others, in Civil, and Temporal Affairs, in the acts of a Kingdom; and thus a bodily obedience is always due to just Authority: but there is none can always represent the mind, and judgment of another in the vitals, and inwards of Religion; for I speak not of representations in outward Order, and Discipline. A General Council does, and may produce *judicium forense*; but still there is reserved, to every single *individuum*, *judicium rationale*: for can you think, that God will excuse any one from Error upon such an account as this, Such a Doctour told me thus; Such a piece of Antiquity enform'd me so; Such a General Council determin'd me to this. Where was thine own Lamp all this while? Where was thy *Ratio illuminata, & gubernata secundum normas bonae & necessariae consequentiae rationali creaturae impressas*? Yet this must be gratefully acknowledged, that these General Councils have been of publick influence, of most admirable use, and advantage to the Church of God; though they are not of the very Essence of it: for tis well known, that there were none of them till the days of Constantine. But herein is the benefit of Councils, that they are (or ought to be) a comparing, and collecting of many Lights, an uniting, and concentricating of the Judgments of many holy, learned, wise Christians with the Holy Ghost breathing amongst them; though not always so fully, and powerfully, as that they shall be sure to be privildg'd from every Error: but being all of them subject to frailty, and fallibility, and sometime the major part of them proving the peior part, there is none bound to give an extemporary assent to their Votes, and Suffrages, unless his mind also concur with theirs. That worthy Divine of our own, whom I mentioned before, speaks very fully, and clearly to this, *Ad nullam prescriptionem, aut determinationem alterius sine lumine privati judicii nemo est, qui credere potest, etiamsi cupiat maxime.* The most eminent*

eminent *Mirandula* will give you the reason of it; For (saies he) *Nemo credit aliquid verum precise, quia vult credere illud esse verum: non est enim in potentia hominis facere aliquid apparere intellectui suo verum, quando ipse voluerit.* But, before there can be Faith in any Soul, there must be *cognitio propositionis credende*, and there must be *inclinatio intellectus ad assentiendum huic propositioni revelata, & cognita*. Before you understand the terms of any Proposition, you can no more believe it, then if it came to you in an unknown Tongue. A Parrat may repeat the Creed thus. *Corvos Poetas Poetridasque Picas cantare credas Pegasium melos.* Though such at length may very safely conclude, as that talkative Bird is reported to have done by an happy, and extemporary contingency; *Operam & oleum perdidi*. This is the misery of those implicate believers amongst the Papists ('tis well, if not among some Protestants too) that do in *aliorum sententias pedibus potius, quam cordibus ire*; dancing in a circular kind of Faith, they believing as the Church believes, and the Church believing as they believe, &c. and this is with them כל האדם, the whole perfection of a Roman Catholick, yet let none be so foolish, or wicked, as to think, that this strikes at any think, that is truly, or really a matter of Faith, when as it doth only detect the wretched vanity, and deceit of a Popish, and implicate Credulity, which commands men to put out their Lamps, to pluck out their Eyes, and yet to follow their Leaders, though they rush upon the mouth of Hell, and Destruction; whereas 'tis better to be an Argus in Obedience, then a Cyclops, a monstrum horrendum, &c. An eye open is more acceptable to God, then an eye shut. Why do they not as well command men to renounce their Sense, as to disclaim their Understandings? Were it not as easie a Tyranny to make you to believe that to be white, which you see to be black, as to command you to believe that to be true, which you know to be false? Neither are they at all wanting in experiments of both: for Transubstantiation, that heap, & crowd of contradictions, doth very compendiously put out the eyes of Sense, and Reason both at once: yet that prodigious Error was established in the Lateran Council under Innocent the Third, which (as some contend) was a General, and Oecumenical Council. And, if the Pope, whom they make equivalent to all Councils, nay transcendent, if he in Cathedra shall think fit to determine, that the right hand is the left, they must all immediately believe him under

under pain of *Damnation*. So that *first Principles, Common Notions*, with the *products*, and *improvement* of them, must needs be look'd upon as of *bad consequence*, of *pernicious influence* at *Rome*. What? to say, that *two and two makes four*, that *totum est majus parte* (especially, if the *Church* shall *determine* against it) O dangerous point of *Socinianism*! O unpardonable *Herésie* of the *first Magnitude*! *Rebellion* against the *Catholick Church*! A proud *justling* against the *Chair of Infallibility*! Away with them to the *Inquisition* presently, deliver them up to the *secular Powers*, bring *Fire*, and *Faggot* immediately; *Bonner's* learned *Demonstrations*, and the *bloody Discipline* of the *Scarlet*, and *Purple Whore*. No wonder that she *puts out the Candle*, and *loves Darknes* rather than *Light*, seeing her *deeds are evil*. She holds a *Cup* in her hand, and won't let the world *sip*, and *taste*, and see how they like it, but they must *swallow down* the whole *Philtrum*, and *porion*, without any *delay* at all. Thus you may see the *weak Reeds*, that *Babylon* leans upon, which now are *breaking*, and *piercing* her thorow. But *Religion*, fram'd according to the *Gospell*, did always *scorn*, and *refuse* such *carnal supports*, as these are. That *Truth*, that must look the *Sun* in the face for ever, can you think, that it will fear a *Candle*? must it stand in the *presence of God*, and will it not endure the *tryal* of *Men*? Or can you imagine, that the *Spouse of Christ* can be so unmerciful as to *pull out* her *Childrens Eyes*? though she may very well *restrain* their *Tongues* sometimes, and their *Pens*, if they be too *immodest*, and *unruly*. I shall need to say no more then this, that true *Religion* never *was*, nor *will be*, nor *need be* shy of *sound Reason*, which is thus far *Lumen dirigens*, as that 'tis oblig'd by the *will*, and *command* of *God himself*, not to entertain any *false Religion*, nor any thing under *pretense* of *Religion*, that is *formally*, and *irreconcileably* against *Reason*; *Reason* being above *humane Testimony*, and *Tradition*, and being only *subordinate* to *God himself*, and those *Revelations*, that come from *God*: Now 'tis express *blasphemy* to say, that either *God*, or the *Word of God* did ever, or ever will oppose *Right Reason*.

CHAP. XVI.

The Light of Reason is calm, and peaceable.

TIS *Lumen tranquillum, & amicum*, 'tis a Candle, not a Comet, it is a quiet, and peaceable Light. And though the Candle of the Lord may be too hot for some, yet the Lamp, tis onely maintain'd with soft, and peaceable Oyl. There is no jarring in pure Intellectuals; if men were tun'd, and regulated by Reason more, there would be more Concord, and Harmony in the World. As Man himself is a sociable Creature; so his Reason also is a sociable Light. This Candle would shine more clearly, and equally, if the Windes of Passions were not injurious to it. 'Twere a commendable piece of Stoicism, if men could always hush, and still those Waves, that dash, and beat against Reason. If they could scatter all those Clouds, that soil, and discolour the face and brigheness of it: would there be such factions, and commotions in the State; such Schisms, and Ruptures in the Church; such hot, and fiery persecutions of some trifling Opinions? If the soft, and sober voice of Reason were more attended to: Reason would make some differencies kifs, and be friends, 'twould sheath up many a Sword, 'twould quench many a flame, 'twould bind up many a Wound. This Candle of the Lord, 'twould scatter many a dark suspicion; many a sullen jealousy. Men may fall out in the dark sometimes, they cannot tell for what: if the Candle of the Lord were but amongst them, they would chide one another for nothing then, but their former breaches. Ἡ ἐμψυχὸν ἰσχυρὸν τὸν φωτὸν it calms, and composes a Soul; whereas Passion (as the grand Stoick, Zeno, paints it) is ὁρμητικὸν πνεῦμα, καὶ παρὰ φύσιν τοῦ φωτὸς κίνησις. An abounding, and over-boiling impetus, a preternatural agitation of Soul; *animi commotio aversa à recta ratione, & contra naturam*, as the Oratour styles it. The Soul, 'tis tost'd with Passion; but it anchors upon Reason. This gentleness, and quietness of Reason doth never commend it self more, then in its agreeing, and complying with Faith; in not opposing those high, and transcendent Mysteries, that are above its own reach,

reach, and capacity: nay, it had always so much *humility*, and *modesty*, waiting, and attending upon it, that it would always *submit*, and *subordinate* it self to all such *Divine Revelations*, as were above its own *Sphere*. Though it could not grasp them, though it could not pierce into them; yet it ever resolv'd with all *gratitude* to admire them, to bow its head, and to adore them. One *Light* does not oppose another. *Lumen fidei*, & *Lumen rationis*, may shine both together, though with far different brightnesse. The *Candle of the Lord*, tis not impatient of a *superiour Light*; 'twould both *ferre parem*, & *priorem*. The *light of the Sun*, that indeed is *Lumen Monarchicum*, a *supreme*, and *sovereign Light*; that with its *golden Scepter* rules all created *Sparkles*, and makes them *subject*, and *obedient* to the *Lord*, and *Rule of Light*. Created *Intellectuals* depend upon the *brightness of God's Beams*, and are *subordinate* to them. *Angelical Star-light* is but *Lumen Aristocraticum*; it borrows, and derives its glory from a more vast, and *majestical Light*. As they differ from one another in *glory*; so all of them infinitely differ from the *Sun in glory*. Yet 'tis far above the *Lumen Democraticum*, that *Light*, which appears unto the *Sons of men*; 'tis above their *Lamps*, and *Torches*, poor, and *contemptible Lights*, if left to themselves. For do but imagine such a thing as this, that this *external*, and *corporeal World* should be adjudg'd never to see the *Sun* more, never to see one *Star* more; if *God* should shut all the *Windows of Heaven*, and spread out nothing but *clouds*, and *curtains*, and allow it nothing, but the *light of a Candle*: how would the *World* look like a *Cyclops* with its *Eye* put out? 'Tis now but an *obscure prison* with a few *grates* to look out at; but what would it be then, but a *capacious Grave*, but a *nerthmost Dungeon*? Yet this were a more *grateful Shade*, a *pleasanter*, and more comely *Darknesse*; 'then for a *Soul* to be condemned to the *solitary Light* of its own *Lamp*, so as not to have any *supernatural irradiations* from its *God*. *Reason* does not refuse any *auxiliary Beams*; it joys in the *company of its fellow-Lamp*, it delights in the *presence* of an *intellectual Sun*, which will so far favour it, as that 'twill advance it; and nourish it, and educate it; 'twill encrease it; and inflame it, and will by no means put it out. A *Candle* neither can, nor will put out the *Sun*; and an *intellectual Sun* can, but will not put out the *Lamp*. The *light of Reason* doth no more prejudice

dice the light of Faith; then the light of a Candle doth extinguish the light of a Star. The same Eye of a Soul may look sometimes upon a Lamp, and sometimes upon a Star; one while upon a first Principle, another while upon a revealed Truth; as hereafter it shall always look upon the Sun, and see God face to face. Grace doth not come to pluck up Nature as a Weed, to root out the Essences of Men; but it comes to graft Spirituals upon Morals, that so, by their mutual supplies, and intercourse, they may produce most noble, and generous fruit. Can you tell me, why the Shell, & the Kernell may not dwell together? why the Bodies of Nature may not be quickened by the Soul of Grace? Did you never observe an Eye using a Prospective Glasse, for the discovering, and amplifying, and approximating of some remote, and yet desireable Object? and did you perceive any opposition between the Eye, and the Glasse? Was there not rather a loving correspondence, and communion between them? Why should there be any greater strife between Faith, and Reason; seeing they are Brethren? Do they not both spring from the same Father of Lights? and can the Fountain of Love, and Unity, send forth any irreconcilable streams? Do you think, that God did ever intend to divide a rational Being, to tear, and rend a Soul in pieces, to scatter Principles of discord, and confusion in it? If God be pleased to open some other passage in the Soul, and to give it another Eye, does that prejudice the former? Man, you know, is ordained to a choicer end, to a nobler happinesse, then for the present he can attain unto, and therefore he cannot expect, that God should now communicate himself in such bright; and open discoveries, in such glorious manifestations of himself, as he means to give hereafter. But he must be content, for the present, to behold those infinite treasures of reserved Love, in a darker, and more shadowy way of Faith, and not of Vision. Nature, and Reason, are not sufficiently proportion'd to such blessed Objects: for there are such weights of Glory in them, as do opprimere ingenium humanum; there are such Depths, such Pleonasm, such Oceans of all Perfections in a Deity, as do infinitely exceed all Intellectual capacity, but its own. The most, that Man's Reason can do, is to fill the Understanding to the brim; but Faith, that throws the Soul into the Ocean, and lets it roll, and bath it self in the vastnesse, and fulnesse of a Deity. Could the Sons of men have extracted all

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the *Spirits of Reason*, and made them meet, and jump in one Head; nay, could *Angels*, and *Men* have united and concentrated all their Reason: yet they would never have been able to spy out such profound, and mysterious excellencies; as *Faith* beholds in one twinkling of her Eye. *Evangelical Beauties* shine through a veil, that's upon their face; you may see the precious *Objects of Faith*, like so many *Pearls*, and *Diamonds*, sparkling, and glittering in the Dark. *Reveal'd Truths* shine with their own Beams, they do not borrow their *Primitive*, and original Lustre from this *Candle of the Lord*; but from the purer Light, wherewith God hath clothed, and attir'd them, as with a *Garment*. God crowns his own *Revelations* with his own Beams. The *Candle of the Lord*, it doth not discover, it doth not oppose them, it cannot eclipse them. They are no sparks of *Reason's* striking; but they are flaming Darts of *Heaven's* shooting, that both open, and enamour the Soul. They are *Stars of Heaven's* lighting. *Men* behold them at a great distance twinkling in the Dark. Whatsoever comes in *God's* name does aut invenire viam, aut facere. Whatever God reveals in his Word, tis *supra providentiam rerum communem constitutum*. Tis not the road of *Nature*, and therefore, for the welcoming, and entertaining of it (as a *Noble Author* of our own doth very well observe) *explicatur sensus quidam supernaturalis*, & *Davidic*, there's an opening of a new Window in the Soul, an *Intellectual Eye* looks out at the Window, and is much pleased, and affected with the efficacy of that Light, that comes springing, and rushing in upon it. As there's a νόμος γραμμάτων: so there's an εὐαγγέλιον γραμμάτων too: the one 'tis written by the Pen of *Nature*; the other by the finger of the Spirit: for ubi definit Natura, ibi incipit Gracia and this *Second Edition* set out by *Grace*, 'tis auctior, & Emendatior, yet so as it doth not at all contradict the *first Edition*, that was set out by *Nature*; for this is the voice of *Nature* it self, that Whatsoever God reveals must needs be true, and this *Common Principle* is the bottom, and foundation of all *Faith* to build upon. The Soul desires no greater satisfaction, then an 'Auricular' for, if God himself say it, who can question it? who dare contradict it? Reason will not, Reason cannot; for it does most immovably acknowledge a Deity, and the unquestionable Truth of a Deity. In all believing there is an assent, a yielding to him, that speaks, by virtue of his

own Authority, though he don't prove it, though he don't evince it. Now men themselves look upon it, as a contempt, and injury, not to have their words taken; and Reason it self dictates thus much, that we are to believe such an one, whom we have no reason to distrust: for without some Faith there would be no commerce, nor trafficking in the World; there's no trading without some trusting. A general, and total Incredulity would threaten a present, and fatal dissolution to humane Society. Matters of fact, are as certain in being, and reality, as Demonstrations; yet in appearance most of them can never be prov'd, or evinc'd any other way, then by meer Testimony. Much Historical Knowledge, many a Truth has been lost, and buried in Unbelief; when as many a Falsity in the mean time has prov'd more fortunate, and triumphant, and has past currantly through the world under the specious disguise of Probability. Yet, because no created Being is infallible, or authentical; because the Sons of men are so easily deceived themselves, and are so apt, and propense to deceive, and impose upon others: 'twill be very lawful to move slowly, and timorously, warily, and vigilantly in our assents to them: for a sudden, and precocious Faith here is neither commendable, nor durable. But God being Truth it self, an Eternal, Immutable Truth; his Word being *vehiculum veritatis*; and all Revelations flowing from him, shining with the prints, and signatures of Certainty: hence it is, that his naked Word is a Demonstration; and he, that won't believe a God, is worse then a Devil, he is the blackest Infidel, that was e're yet extant. This Sin is so unnatural, as that none, but an Atheist can be guilty of it; for he, that acknowledges a Deity, and knows what he acknowledges, sure he wont offer to make his God a liar. That, which might otherwise seem to some to be against Reason; yet, if it bring the seal of God in its fore-head, by this you may know, that tis not against Reason. Abraham's slaying of his Son may seem a most horrid, and unnatural act, against the *voû & yegmès*, against the Candle of the Lord; yet being commanded, and authorized by God himself, the Candle durst not oppose the Sun. That pattern of Faith, the Father of the Faithful, does not dispute, and make Syllogisms against it; he does not plead, that tis against Common Notions; that tis against Demonstrations (for he had said false if he had said so) but he doth durifally obey the God of Nature, that high, and

supreme Law-giver, who by this call, and voice of his, did plainly, and audibly proclaim, that for *Abraham* to kill his Son in these circumstances, was not against the *Law of Nature*. So that all the stress, and difficulty will be to know whether God reveals such a thing, or no, for here *Reason* (*corrupt Reason* I mean,) is wont to slip, and evade, and when it cannot frame a conceit adequate, and commensurate to some transcendent, and superlative Mysteries, it would then fain cloud them, and eclipse them, that it may quench, and avoid the dazeling brightnesse of them. It would fain make them stoop, and condescend to its own capacity, and therefore it puts some inferior Notion upon them. When it cannot grasp what God saith, it then presently questions, whether God say so, or no; whether that be the mind or his Word. Hence many may erre very deeply, and dangerously, yet will acknowledge the Scriptures, they will own, and honour them, as the Word of God; for they are not yet arriv'd to that full perfection of Error, as those lumps, and dunghills of all Sects, I mean that young, and upstart generation of gross Anti-Scripturists, that have a Powder-plot against the Gospel, that would very compendiously behead all Christian Religion at one blow; a device, which old, and ordinary Hereticks were never acquainted withall. Though they be not come to such an height as this; yet, either by their flat, and frigid explicating, they do endeavour to dispirit, and enervate the Word of God; or else, in a more violent, and injurious manner, they do even ravish it, and deflower the virginity of it; or else in a more subtle, and serpentine manner, they seek to bend the Rule, and expound it to their purposes, and advantages. The Letter of the Word, the *vagina verbi*, that does not wound them, that does not strike them: and as for the edge, they think they can draw that, as they please; they can blunt it, as they list; they can order it, as they will. But the Law of sound reason, and Nature, does oppose such unworthy dealings as these are: for men look upon't very heinously, to have their words mis-interpreted; to have their meaning wrested, and violenc'd. Can you think that the Majesty of Heaven will allow, or endure, that a Creature should study, or busie it self in perverting his Words, in corrupting his meaning, in blending it, and mixing it with the crude imaginations of their own Brain? That Spirit, which breath'd out the Word at first, and which convinces, and satisfies the Soul, that 'tis the Word

Word of God; the very same spirit is the Interpreter of it, he is the Commentatour upon it. The Text is his, and the Gloss is his, and whosoever shall call this a private Spirit, must needs be a bold Blasphemer, a Jesuit, an Atheist. But they, that know what the Spirit of God is, will easily grant, that the Spirit of God unsheaths his own Sword; that he polishes Evangelical Pearls; that he anoints, and consecrates the eye of the Soul, for the welcoming, and entertaining of such precious Objects. Tis true indeed, that some Explications are so impertinent, and distorted, as that a prophane, and carnal Eye may presently discern, that there was either some violence, or deceit used in them; as who cannot tell when any Authour is extremely vex'd, and wrong'd? But, if there be any such obscurity, as may give just occasion of doubting, and diffidence; who then can be fitter to clear, and unfold it, then the Authour himself? nay, who can explain his mind certainly, but he himself? Is it not thus in Spirituals much rather? When God scatters any Twilight, any Darknes there, is it not by a more plentiful shedding abroad of his own Beams? Such a Knot, as a created Understanding cannot untie, the edge of the Spirit presently cuts asunder. Nor yet is Providence wanting in external means, which by the goodnesse, & power of God, were annexed, as *sigilla verbi*: miracles I mean, which are upon this account very suitably, and proportionably subservient to faith; they being above natural power, as revealed Truths are above natural Understanding. The one's above the hand of Nature, as the other's above the head of Nature. But Miracles, though they be very potent, yet they are not always prevalent, for there were many spectators of Christ's miracles, which yet, like so many Pharaohs, were hardened by them, and some of them, that beheld them, were no more moved by them, then some of them, who onely hear of them, will not at all attend to them. So that onely the seal of the Spirit can make a firm impression upon the Soul; who writes his own Word upon the soul with a conquering, & triumphant Sun-beam, that is impatient either of cloud, or shadow. Be open therefore, ye, everlasting Doors, and stand wide open, ye, intellectual Gates, that the spirit of Grace, and Glory, with the goodly train of his revealed Truths, may enter in. There's foundation for all this in a Principle of Nature; for we must still put you in mind of the concord; that is betwixt Faith, and Reason. Now this is the voice of Reason, that God can, and
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that none, *but* God can assure you of his *own* mind; for if he should reveal his mind by a *Creature*, there will still be some *tremblings*, and *waverings* in the *Soul*, unless he does withall *satisfie* a *Soul*, that such a *Creature* does *communicate* his mind *truly*, and *really*, as it is: so that *ultimately* the *Certainty* is resolv'd into the *voice* of *God*, and not into the *courtesie* of a *Creature*. This *Holy Spirit* of *God* creates in the *Soul* a *Grace* answerable to these *transcendent objects*: you cannot but know the *name* of it, tis called *Faith*, *Super naturalis forma fidei*, as *Mirandula* the *Younger* stiles it, which *closes*, and *complies* with every word, that drops from the *voice*, or *pen* of a *Deity*, and which *facilitates* the *Soul* to *assent* to *revealed Truths*. So as that with an *Heavenly inclination*, with a *delightful propension* it moves to them, as to a *Centre*. *Reason* cannot more *delight* in a *Common Notion*, or a *Demonstration*; then *Faith* does in *revealed Truth*. As the *Unity* of a *Godhead* is *demonstrable*, and clear to the *Eye* of *Reason*: so the *Trinity* of *Persons*, that is, *three glorious relations* in *one God*, is as certain to an *Eye* of *Faith*. Tis as certain to this *eye* of *Faith*, that *Christ* is *truly God*; as it was *visible* to an *eye* both of *Sense*, and *Reason*, that he is *truly Man*. *Faith* spies out the *Resurrection* of the *Body*; as *Reason* sees the *immortality* of the *Soul*. I know there are some *Authors* of great *worth*, and *Learning*, that endeavour to maintain this *Opinion*, that *Revealed Truths*, though they could not be found by *Reason*; yet, when they are once *revealed*, that *Reason* can then *evince* them, and *demonstrate* them. But I much rather encline to the *Determinations* of *Aquinas* and multitudes of others, that are of the *same Judgment*, that *humane Reason*, when it has *stretch'd* it self to the *uttermost*, is not at all *proportion'd* to them; but, at the best, can give onely some *faint illustrations*, some *weak adumbrations* of them. They were never *against Reason*, they were always *above Reason*. 'Twill be *employment* enough, and 'twill be a *noble employment* too, for *Reason* to *redeem*, and *vindicate* them from those *thorns*, and *difficulties*, with which some *subtle* ones have *vex'd* them, and *encompass'd* them. Twill be *honour* enough for *Reason* to shew, that *Faith* does not *oppose Reason*; and this it may shew, it *must* shew this; for else *is it*, those, that are *within* the *inclosure* of the *Church*, will never rest *satisfied*; nor *is it*, *Pagans*, *Mahamitans*, *Jews*, will never be *convinc'd*. God, indeed, may *work* upon them by
immedi-

immediate revelation; but man can onely prevail upon them by reason: yet 'tis not to be expected, nor is it required, that every weak, and new-born Christian, that gives real assent, and cordial entertainment to these mysterial Truths, should be able to deliver them from those seeming contradictions, which some cunning Adversaries may cast upon them. There are some things demonstrable, which to many seem impossible, how much more easily may here be some matters of Faith, which every one cannot free from all difficulties? 'Tis sufficient therefore for such, that they so far forth understand them, as to be sure, that they are not against Reason, and that principally upon this account, because they are sure God has revealed them. And others, that are of more advanced, and elevated intellectuals, may give such explications of them, as may disentangle them from all Repugnancy, though they cannot display them in their full glory. Nor must the multitude, or strength, and wit, of Opposers fright men out of their Faith, and Religion. Though the major part of the World do disesteem, and look upon them, as meer contradictions; yet this being the censure of most unequal, and incompetent Judges, is not at all prejudicial to their worth, and excellency: for to most of the world they were never revealed so much as in an external manner, & to all others, that refuse, and reject them, they were never powerfully revealed by the irradiations of the Holy Ghost. So that one Affirmative here is to be preferred before a whole heap of Negatives; the judgment of one wise, enlighten'd, experienc'd, spiritualiz'd Christian is more to be attended to, then the votes, and suffrages of a thousand gain-sayers; because this is undeniable, that God may give to one that Eye, that Light, that discerning power, which he does deny to many others. 'Tis therefore a piece of excessive vanity, and arrogancy in Socinus, to limit, and measure all Reason by his own. Nor does this put any uncertainty in Reason, but onely a diversity in the improvings of it; one Lamp differs from another in glory; and withall, it laies down an higher, and nobler principle, then Reason is: for in things meerly natural, every rational Being is there a competent Judge in those things, that are within the sphere, and compasse of Reason, the Reason of all men does agree, and conspire, so as that, which implies an expresse, and palpable contradiction, cannot be own'd by any; but in things above Nature, and Reason, a paucity here is a better argument, then

then a *plurality*; because *Providence* uses to open his *Cabinets* onely for his *Jewels*. God manifests these *mysterious Secrets* onely to a *few friends*; his *Spirit* whispers to a *few*, shines upon a *few*: so that, if any tell us, that *Evangelical Mysteries* imply a *contradiction*; because they cannot apprehend them, it is no more, then for a *blind man* confidently to determine, that it involves a *Contradiction* to say, there is a *Sun*, because he cannot see it. Why should you not as well think, that a *greater part* of the *World* lies in *Error*, as that it lies in *Wickedness*? is it not *defective* in the *choicest Intell. Etuals*, as well as in the *noblest Practicals*? Or can any persuade himself, that a most eminent, and *refined* part of *Mankind*, and (that which is very considerable) a *Virgin-company*, which kept it self *untouch'd* from the *pollutions* of *Anti-Christ* upon *mature deliberation*, for long continuance, upon many *debatings*, *examinings*, *discussings*, *constant prayers* unto God for the *discovery* of his mind, should all this while embrace *meer contradictions*, for the *Highest points* of their *Religion*? Or can any conceive, that these *Evangelical Mysteries* were invented, and *contriv'd*, and *maintain'd* by men? Could the *Head* of a *Creature* invent them? Could the *Arm* of a *Creature* uphold them? Have they not a *Divine Superscription* upon them? Have they not an *heavenly Original*? Or can you imagine, that *Providence* would have so blest, and prosper'd a *contradiction*? as always to pluck it out of the *paws* of *devouring Adversaries*? When the whole *Christian World* was ready to be *swallowed up* with *Arrianism*, dare any to say, that God then prepar'd an *Ark* only for the *preserving* of a *contradiction*? *Providence* does not use to countenance *Contradictions* so, as to let them *ride in triumph* over *Truth*. The most, that any *Opposer* can say, if he will speak *truth*, is no more, then this, that they seem to him to imply a *Contradiction*? Which may very easily be so, if he want an higher principle of *Faith*, suitable, and answerable to these *matters of Faith*: both of them (the *Principle*, and *Object* I mean) being *supernatural*, neither of them *contra-natural*. For there is a *double modesty* in *Reason* very remarkable. As it does not *multa asserere*, so it does not *multa negare*; as it takes very few things for *certain*, so it concludes very few for *impossible*. Nay, *Reason*, though she will not *put out* her eye, for that's *unnatural*; yet she will *close* her eye sometimes, that *faith* may *aim* the better, and that's *commendable*. And *Faith* makes

Reason

Reason abundant compensation for this, for, as a learned *Author* of our own, and a great *Patron* both of *Faith*, and *Reason*, does notably express it, *Faith is a supply of Reason in things Intelligible, as the Imagination is of Light in things Visible.* The *Imagination*, with her witty, and laborious *Pensil*, draws, and represents the *Shapes, Proportions, and Distances of Persons, and Places*; taking them onely by the help of some imperfect *Description*, and tis fain to stay here, till it be better satisfied with the very sight of the things themselves. Thus *Faith* takes things upon an heavenly representation, and description, upon a *Word*, upon a *Promise*, it sees an heavenly *Canaan* in the *Map* before an *Intellectual Eye* can behold it in a way of clear, and open *Vision*; for men are not here capable of a present *Heaven*, and happiness of a compleat, and beatifical *Vision*; and therefore they are not capable of such *Mysteries* in their full splendour, and brightnesse; for they would make it, if they were thus unfolded: but they now flourish onely in the *Lattices*, as *Christ* himself, the *Head* of these *Mysteries*; they do *curvare faciem suam*, they put a veil upon their face, out of pure favour, and indulgence to an *Intellectual Eye*, lest it should be too much overcome with their glory. The veils of the *Law* were veils of obscurity, but the veils of the *Gospel* are onely to allay the brightnesse of it. Tis honour enough for a *Christian*, if he can but touch the hem of *Evangelical Mysteries*: for he will never see a full *Commentary* upon the *Gospel*, till he can behold the naked face of his *God*. Yet the knowledge, which he hath of him here, *imperfecta cognitio rerum nobilissimarum*, tis most pleasant, and delicious. Tis better to know a little of *God*, and *Christ*; then to see all the *Creatures* in their full beauty, and perfection. The gleanings of *Spirituals* is better, then the vintage of *Naturals*, and *Morals*. The least spangle of *Happiness* is better, then a *Globe* of *Temporals*. This sets a gloss, and lustre upon *Christian Religion*, and highly commends the purity, and perfection of it, above all other whatsoever, in that it hath *τὸ καὶ δὴ τὸ θεῖον*. *Christ* tries all his followers by his own *Sun-beams*. Whereas the dull, and creeping *Religion* of *Mahomet* has nothing at all above *Nature*, and *Reason*; though it may have many things against both. No need of *faith* there, there are no *Mysteries* in his *Alcoran*; unless of deceit, and iniquity. Nothing at all, *nisi quod de facili, à quolibet mediocriter sapiente, naturali ingenio cognosci potest*;

as that *solid Author* very well observes. And therefore that *Stupid impostour* did not seal his Words with any *Miracles*; for there was not one *super-natural Truth* to be sealed, nor could he have sealed it, if it had been there: but onely he *prosecutes* it with a *Sword*. *Mahomet's Loadstone* does not draw Men; but his sword, that conquers them: he draws his sword, he bids them deliver up their Souls, and tells them, that upon this condition he will spare their Lives. *Signa illa, quæ Tyrannicæ, & Latronibus non desunt*; as he speaks notably. But the very Principles of *Christian Religion* are attractive, and *Magnetical*; they enamour, and command; they overpower the Understanding, and make it glad to look upon such *Mysterious Truths*, as are reflected in a *Glass*; because it is unable to behold them *æquanimiter seipsum*. This speaks the great preeminence of Mount *Sion* above Mount *Sina*. In the *Law* you have the *Candle of the Lord* shining; in the *Gospel* you have the *Day-spring* from on high, the *Sun* arising. *Nature*, and *Reason* triumph in the *Law*; *Grace*, and *Faith* flower out in the *Gospel*. By virtue of this *wise*, and *free dispensation*, weak ones chiefly receive the *Gospel*: for they are as well able to believe, as any other; nay, they are apter to believe, than others. If it had gone onely by the advancement of *Intellectuals*, by the *highnings*, and *clarifyings* of *Reason*; who then would have been saved, but the *Grandees* of the *World*, the *Scribes*, the *Pharisees*, the *Philosophers*, the *Disputers*? But God has fram'd a way, that confounds those *Heads* of the *World*, and drops *Happinesse* into the mouths of *Babes*. There are some *Understandings*, that neither spin, nor toil; and yet *Solomon*, in all his wisdom, and glory, was not clothed like one of these: for this way of *Faith*, 'tis a more brief, and compendious way. *Longum iter per Rationem; breve per Fidem*. Very few *Understandings*, much less all, can demonstrate all, that is demonstrable: but, if Men have a power of believing, they may presently assent to all, that's true, and certain. That, which *Reason* would have been sweating for this many a year, *Faith* sups up the quintessence of in a moment. All men in the world have not equal abilities, opportunities, advantages of improving their *Reason*, even in things *Natural*, and *Moral*: so that *Reason* it self tells us, that these are in some measure necessitated to believe others. How many are there, that can't measure the just magnitude

magnitude of a *Star*; yet, if they will believe an *Astronomer*, they may know it presently: and if they be sure, that this *Mathematician* hath skill enough, and will speak nothing but *Truth*, they cannot then have the least shadow of *Reason* to dis-believe him. 'Tis thus in *Spirituals*: such is the weaknesse of *Humane Understanding pro hoc statu*, as that they are necessitated to believing here; yet such is its happinesse, that it hath one to instruct it, who can neither deceive, nor be deceived. God hath chosen this way of *Faith*, that he may stain the pride, and glory of *Man*, that he may pose his *Intellectuals*, that God may maintain in *Man* great apprehensions of himself, of his own *Incomprehensibleness*, of his own *Truth*, of his own *Revelations*; as that he may keep a *Creature* in a posture of dependency, so as to give up his *Understanding*, so as to be disposed, and regulated by him. And if a *Cherubim* be ambitious of stooping, if an *Angelical Understanding* do so earnestly magnify me, thinks then the *Sons of men* might fall down at the beautiful feet of *Evangelical Mysteries*, with that humble acknowledgment, *Non sum dignus solvere corrigiam huius Mysteriorum*. Onely let thy faith triumph here, for it shall not triumph hereafter: let it shine in time; for it must vanish in eternity. You see then, that *Reason* is no enemy to *Faith*: for all, that has been said of faith, it has been fetch'd out of *Reason*. You see there are mutual embraces 'twixt the *Law*, and the *Gospel*: *Nature*, and *Grace* may meet together; *Reason*, and *Faith* have kissed each other.

CHAP. XVII:

The Light of Reason is a pleasant Light.

TIs *Lumen jucundum*. All Light is pleasant, tis the very smile of Nature, the gloss of the World, the varnish of the Creation, a bright Paraphrase upon Bodies. Whether it discover it self in the modesty of a morning Blush, and open its fair, and Virgin-Eye-lids in the dawning of the day; or whether it dart out more vigorous, & sprightful beams, shining out in its noon-day-glory; whether it sport, and twinkle in a Star; or blaze, and glare out in a Comet; or frisk, and dance in a Jewel; or dissemble, and play the Hypocrite in a Glow-worm; or Epitomize, and abbreviate it self in a Spark; or shew its Zeal, and the ruddinesse of its Complexion, in the yolk of the fire; or grow more pale, pining, and consuming away in a Candle; however tis pleas'd to manifest it self, it carries a commanding lustre in its face; though sometimes indeed it be veil'd, and shadowed; sometimes tis clouded, and imprison'd, sometimes tis soyl'd, and discolour'd. Who will not salute so lovely a beauty with a *καὶ εὖ εἶπας*, Welcome thou first-born of Corporeal Beings; thou Lady, and Queen of Sensitive Beauties; thou clarifier, and refiner of the Chaos, thou unspotted Beauty of the Universe: let him be condemn'd to a perpetual night, to a fatal disconsolate Grave, that is not enamour'd with thy Brightnesse. Is it not a pleasant thing to behold a Sun? nay, to behold but a Candle, a deputed Light? a vicarious Light, the Ape of a Sun-beam? Yet there are some superstitious Ones, that are ready to adore it. How devoutly do they complement with a Candle, at the first approach? How do they put off the Hat to it, as if, with the Satyr, they meant to kiss it. You see how pleasant the Light is to them. Nay, that learned Knight, in his Discourse Of Bodies, tells us of one totally blind, who yet knew when a Candle came into the room, onely by the quickening, and reviving of his Spirits. Yet this Corporeal Light, 'tis but a Shadow, tis but a black Spot to set off the fairnesse of Intellectual Brightnesse.

Brighneſſe. How pleasant is it to behold an *Intellectual Sun*? Nay, to behold but the *Candle of the Lord*? How pleasant is this *Lamp of Reason*. *Πᾶν εὐτυχὸν ἰδὲ*. All the *Motions*, and *Operations* of *Nature* are mix'd, and season'd with sweetneſſe. Every *Entity*, tis sugared with ſome delight. Every *Being*, tis roll'd up in ſome *Pleasure*. How does the *Inanimate Being* clasp, and embrace its *Centre*, and reſt there, as in the *Beſome of Delight*? How flouriſhing is the *pleasure of Vegetatives*? Look but upon the *beauty*, and *pleasure of a Flower*. Behold the *Lilies of the Vallies*, and the *Rose of Sharon*: *Solomon* in all his *Pleasure*, was not cloathed like one of theſe. Go then to *Senſitive Creatures*, and there you meet with *pleasures* in a greater height, and exaltation. How are all the *Individua* amongſt them maintained by acts of *Pleasure*? How are they all propagated by acts of *Pleasure*? Some of them are more merry, and chearful, then the reſt. How pleasant, and jocund is the *Bird*? How *Muſical* is it? How does it ſing for joy? Did you never ſee the *Fish* playing in its *Element*? Did you never ſee it caught with a bait, of *Pleasure*? Does not *Leviathan* ſport in the *Sea*, and dally with the *Waves*? If you look up higher to *Rational Beings*, to the ſons of *Men*, you'll find there a more ſingular, and peculiar kind of *Pleasure*: whileſt they have both a *Taſt* of *Senſitive Delight*, and a participation of *Intellectual*. The *Soul*, and *Body* enjoying a chaſt, and conjugal *Love*: the *pleasure of the Soul* is more vigorous, and masculine: that of the *Body* more ſoft, and effeminate. The nobler any *Being* is, the purer *pleasure* it hath proportion'd to it. *Senſitive pleasure*, it hath more of *Dregs*: *Intellectual pleasure*, it hath more of *Quinteſſence*. If *pleasure* were, to be meaſured by *Corporeal Senſes*, the *Brutes*, that are more exquisite in *Senſe*, then *Men* are, would, by virtue of that, have a choicer portion of *Happineſſe*, then *Men* can arrive to, and would make a better *Sect of Epicureans*, then *Men* are ever like to do. But therefore *Nature* hath very wiſely provided, that the *Pleasure of Reason* ſhould be above any *pleasure of Senſe*: as much, and far more, then the *pleasure of the Bee* is above the *pleasure of the Swine*. Have you not ſeen a *Bee* make a *Trade of pleasure*, and, like a little *Epicure*, ſaring deliciously every day: whileſt it lies at the *breast of a flower*, drawing, and ſucking out the pureſt *sweetneſſe*? and, becauſe 'twill have variety of *Dishes*, and

Dainties,

Dainties, it goes from flower to flower, and feasts upon them all with a pure, and spotlesse pleasure: when as the *Swine*, in the mean time tumbles, and wallows, in the mire, rolling it self in dirt, and filthinesse. An *Intellectual Bee*, that disflowers most elegant *Anthours*; a learned *Epicure*, that sups up more *Orient Pearls*, then ever *Cleopatra* did; one, that delights in the embraces of *Truth*, and *Goodnesse*, hath he not a more refin'd, and clarified *Pleasure*, then a wanton *Corinthian*, that courts *Lais*; then a soft *Sardanapalus* spinning amongst his *Courtezans*; then a plump *Anacreon*, in singing, and dancing, and quaffing, and lascivious *Playing*? Τὸν ἡδονὴν τὰς σωματικὰς δι' ἀπειρίαν, ἢ φιλοτιμίαν τὸ χαίρειν τὴν ψυχῆς δι' ἐπισβολῶν, ἢ καὶ δι' ἐκπαρτίσεων, ἢ κατασκευῶν as the elegant *Moralist* hath it: And 'tis as if he had said, The delights of a studious, and contemplative *Athenian*, or of a courageous, and active *Lacedemonian*, are infinitely to be preferr'd before the pleasure of a delicate *Sybarite*, or a dissolved *Persian*. The delight of a *Philosopher* does infinitely surpass the pleasure of a *Courtier*. The choicest pleasure is nothing, but the *Efflorescentia Veri, & Boni*; there can be no creature pleasure, then of an *Understanding* embracing a most clear *Truth*, and of a *Will* complying with its fairest *Good*. This is εὖ διαψυχόμεν, as the *Greeks* call it; or, as the *Latines*, *In sinu gaudere*. All *Pleasure* consisting in that *Harmonious Conformity*, and *Correspondency*, that a *Faculty* hath with its *Object*, 'twill necessarily flow from this, that the better, and nobler any *Object* is, the purer, and stronger any *Faculty* is; the nearer, and sweeter the *Union* is between them, the choicer must be the *Pleasure*, that ariseth from thence. Now *Intellectual Beings* have the bravest *Object*, the highest, and most generous *Faculties*, the strictest *Love-knot*, and *Union*; and so can't want a *Pleasure* answerable to all this. *Epicurus* himself (as that known *Writer* of the *Philosophers Lives*, who himself also was a favourer, and follower of the *Epicurean Sect*, does represent him) that grand *Master* of *Pleasure*, though sometimes he seem to steep all *Pleasure* in *Sense*, yet, upon more digested thoughts, he is pleased to tell us, that the supreme delight is stor'd, and treasur'd up in *Intellectuals*. Sometimes indeed he breaks out into such dissolute words, as these, Οὐδ' ἐγὼν ἐχὼ πνοήν, ἀγὰδὸν ἀπαρῶν μὴ τὰς διὰ χυλῶν ἡδονὰς, αὐτὰς δὲ ἀφροδισίων, ἢ τὰς διὰ κορμῶν. I know no pleasure, saith he, if you take away the *Bribes*, and *Flatteries* of *Lust*,

Lust, the enticing, and blandingings of Sense, the Graces, and Elegancies of Musick, the Kisses, and Embraces of Venus. But afterwards he is in a far different, and more sober strain, and seems to drop a Pearl, though his Auditors prov'd Swine; his words were these, 'Οὐ τὰς ἐν τῷ σώματι ἡδονάς, ἀλλὰ τὰς ἐν ἀπολαύσει κελεύει, I mean not (saies he) the pleasures of a Prodigal, or those, that are situated in a carnal fruition; ἀλλὰ νήφον λογισμὸν, καὶ τὸ κατὰ ἀρετὴν οὐρανόν. I intend a rational pleasure, a prudential kind of pleasure: which makes him lay down this for an Axiome, 'Οὐκ ἔστιν ἡδονὴ ζῆν ἀδὲ τὸ οὐκ ἔστιν, καὶ καλῶς, that is, There can be no pleasure, unlesse it be dipp'd in goodness, it must come bubbling from a fountain of Reason, and must stream out virtuous expressions, and manifestations. And whereas other in their Salutations were wont to write Χαίρειν, he always writ 'Εὐφραίνειν. But that ingenuous Moralist, whom I mentioned before, who could easily spy out the mind of Epicurus, and who was of greater candour, and fairnesse, then to wrong his Opinion, doth yet so far lay it open, and naked to the World, as that he notably detects the follies, and vanities of that voluptuous Philosopher in that golden Tractate of his, which he entitles, 'Οὐκ ἔστιν ἡδονὴ ζῆν κατὰ 'Επικυρόν, Non potest suaviter vivere secundum Epicuri decreta; where he shews that this jolly Philosopher makes the Body onely the proper Centre of Pleasure; and, when he tells you, that the Mind hath a more rarefied delight, he means no more, then this, that the Mind perceives the pleasure of Sense better then the Sense does, which makes the forementioned Author pass this witty Censure upon them, Τὴν ἡδονὴν, κατὰ τὸ σῶμα ἐν τῷ σώματι ἀρετῆς, διαχέουσιν: they pour no pleasure upon the Soul, but that which comes out of the impure, and musty vessel of the Body. The whole sum of Epicurus his Ethicks, which he stiles his Canonical Philosophy, is this, Τὴν ἡδονὴν, ἀρχὴν, καὶ τέλος ἀγαθῶν τῶν κακῶν ζῆν, that Pleasure was the Alpha, and Omega of all Happiness. To this purpose he wrote a multitude of Books, and scattered them like so many of his Atomes, and the greedy Appetite of his licentious followers was easily caught with these baits of Pleasure; which made his Opinions to be stiled meretricia dogmata, that curl'd their Locks, that painted their Faces, that open'd their naked Breasts, that cloath'd themselves in soft, and silken apparrel, to see if they could thus entice the World; they were ὁρμαίνοντες Σαῦρες, that with a melting, and delicate voice, did

did endeavour to soften, and win upon the Hearts of men as much as they could; the quintessence of all his Doctrine was this,

—*Dux vita dia Voluptas;*

as *Lucretius*, the *Epicurean* Poet, sings. The practice of that frolick Professor of Pleasure did sufficiently explain, and comment upon his Mind. His dwelling was in a Garden, a fit place to crown with Rose-buds, *σπῆρει κορυφαί*, to crop the tops of Pleasure, to let no flower of the Spring passe untouch'd of him; here he was furnish'd with all his voluptuous accommodations, and he might spread like a green, and flourishing Bay-tree. But, amongst all his pleasure, me thinks, none should envie that (which yet the Writer of his Life is pleas'd to observe) that he was wont *διτ' ἡμέρας ἐμῖν ἀπὸ τροφῆς*, to vomit twice a day constantly after meals, by virtue of his excessive luxury. O rare Philosopher! that Head of a vomiting Scit, that lick'd up his, and their own filthinesse. Is this the work of an Athenian? is this his mixing of Virtue with Pleasure? will he call this *ἡσυχία*? sure he will not call this *ἡσυχία*; yet his death was very conformable to his Life; for he expir'd with a cup of Wine at his mouth: which puts me in mind of the end of the other carousing Epicure, that merry Greek, *Anacreon*, who by a most emphatical Tautopathy was choak'd with the husk and kernel of a Grape. So soon does the pleasure of an Epicure wither, so soon are his Resolves blasted, he eats, and drinks, and dies before to morrow. *Αἱ ἡδοναὶ καὶ ἀσπ' αὐγῆς*, &c. they seem to refresh, and fan the Soul with a gentle breath; but they are not certain, nor durable. Those corporeal delights (as that florid Moralist, *Plutarch*, tells us) *ἔξαψιν αὖτις, καὶ σβῆσιν ἐς σαρκεὶ λαμβάνουσιν* like so many sparks, they make a crack, and vanish; like some extraordinary Meteors, they give a bright, and sudden cornuscation, and disappear immediately. The pleasures of Taste are but in fine palati, as that famous Epicure, *Lucretius*, tells us. Whereas intellectual joy shines with a fix'd, and undecaying brightness, and though these *ἡδοναὶ ἔξω ἐγγεσθῶναι* (as *Plato* calls them elegantly) these outward pictures of Pleasure, though they lose their gloss, and colour; yet the inward face of Delight maintains its original, and primitive Beauty. Sensitive Pleasure is limited, and contracted to the narrow point of a τὸ νῦν. for Sense hath no delight, but by the enjoyment of a present Object, when as intellectual Pleasure

is not at all restrained by any temporal conditions; but can suck Sweetnesse out of time past, present, and to come: the Mind does not onely drink pleasure out of present Fountains; but it can tast those streams of Delight, that are run away long ago, and can quench its Thirst with those streams, which as yet run under ground. For does not Memory (which therefore Plato calls ἀνδρο-συνουσία) does it not reprint, and repeat former pleasure? and what's Hope, put pleasure in the bud? does it not antedate, and prepossess future delight? Nay, by virtue of an intellectual perco- lation, the Waters of Marah, and Meribah will become sweet, and delicious. The mind can extract honey out of the bitterest Object, when tis past, how else can you construe it.

—Hec olim meminisse juvabit?

Corporal pleasure, tis but drossie, and impure, the Wine, tis dash'd with Water, there is a γλυκύπικρὸς (as Plato in his Phile- bus, that Book of Pleasure, doth very plainly, and fully explain it), and the instance, that there Socrates gives, is a quenching of Thirst, where there's a very intimate connexion betwixt vexation, and sa- tisfaction. Tell me, you, that crown your selves with Rose-buds, do you not at the same time crown your selves with Thorns? for they are the companions of Rose-buds. But intellectual pleasure, tis αὐτὸ, ἀπαθὴς, ἐλεγκτικόν, clear, and chrystalline joy, there's no mud in it, no feculency at all. Men are asham'd of some corporal pleasures: the crown of Roses, tis but a blushing crown: but who ere blush'd at intellectual Delights? Epicurus his Philosophy was very well term'd δυνάμει φιλοσοφία, 'twas afraid to come to the light, whereas intellectual pleasure need not fear the light, or the Sun-shine. Men faint, and languish with sensitive pleasures.

Membra voluptatis dum vi labefacta liquefunt,
as Lucretius himself upon much experience acknowledges.

Lassata viris, nondum satiata,
as the Satyrist speaks of the eminent Wanton. Nay, such is the state, and temper of the Body, σωματικὴ κακότης, καὶ ἀσθένεια, as that it will better endure extream grief, then excessive pleasure. Did you ne're hear of the soft Sybarist, who com- plain'd in the morning of his weariness, and of his pimples, when he had lien all night onely upon a bed of Roses: but who ever was tir'd with Intellectual pleasure? who ever was weary of an inward complacency? or who e're surfeited of rational joy? O-
tler

ther pleasures ingratiate themselves by intermission. *Voluptates commendat rarior usus*; where is all *Intellectuals* heighten, and advance themselves by frequent, and constant operations. Other Pleasures do but emasculate, and dispirit the Soul; they do not at all fill it, and satisfy it. *Epicurus* may fill his with one of his *Atomes*, as well, as with one of his Pleasures. Whereas rational Pleasure fills the Soul to the Brim; it oyls the very Members of the Body, making them more free, and chearful. Nay, speculative delight will make abundant compensation for the want of sensitive; 'twill turn a Wildernesse into a Paradise. Tis like you have read of the Philosopher, that put out his Eyes, that he might be the more intent upon his Study; he shuts his Windows, that the Candle might shine more clearly within: and, though he be rather to be wondred at, then to be followed, or commended, yet he did proclaim thus much by this Act of his, that he preferred one beam of Intellectual Light before the whole glory of this corporeal World. How have some been enamoured with the Pleasure of *Mathematicks*? When, says *Plutarch*, did any *Epicure* cry out *Εὐφρα*, with so much Joy, as *Archimedes* did *Εὐφρα*? How have some *Astronomers* built their Nests in the Stars? and have scorn'd to let any Sublunary Pleasures rend their thoughts from such goodly Speculations? The worst of men in the meantime glut themselves with Sensitive Pleasure. *χάριτι δὲ ἀρετῇ, καὶ οἱ δὲ λόγοι καὶ οἱ ἔργοι* as he in *Plato* speaks. *Apollo* laughs but once in a Year; when as a Fool laughs all the year long. And tis a great deal more consonant to sound Philosophy, that Rationality should be the Spring of inward Pleasure, then of outward Risibility. Amongst all mental operations reflex Acts tast Pleasure best: for without some self-reflexion men cannot tell whether they rejoyce, or no; now these Acts are the most distant, and remote from Sense, and are the highest Advancements of Reason. True Pleasure, tis *res severa* (as the grave Moralist, *Seneca*, speaks) and 'tis *in profundo*, where Truth, and Goodnesse, those twin fountains of Pleasure, are. Sensitive Pleasure makes more noyse, and crackling; when as mental, and noetical Delight, like the touches of the Lute, make the sweetest, and yet the stillest, and softest Musick of all. Intellectual Vexations have most sting in them; why then should not Intellectual delights have most honey in them? Sensitive pleasure, 'tis very costly, there must be *πονηρία πολυτελής*,
much.

much preparation, and attendance, much plenty, and variety.

Parcentes ego dexterar

Odi: Sparge Rosas.

'Tis too dear for every one to be an *Epicure*, tis a very chargeable Philosophy to put in practice, whereas *Rational delight* freely, and equally diffuses it self, you need not pay any thing for fountain-pleasure, the mind it self proves a *Canaan*, that flows with milk, and honey; other Pleasure a sick man cannot relish. an old man cannot embrace it. *Barzillai* saies, hee's too old to tast the pleasures of the Court. A *Crown of Rose-buds* does not at all become the gray Head. But this *Noetical pleasure*, 'tis a delight fit for a *Senator*, for a *Cato*, tis an undecaying, a growing pleasure, tis the only pleasure upon the bed of *Sickness*. The mind of him, that has the *Gowt*, may dance. Tis the staff for *Old age* to lean upon; these are the *rosa in hyeme*, the d lights of *Old age*, how much is the Pleasure of a wise *Nestor* above the Pleasure of a wanton *Mene-laus*? The more rational, and spiritual any Being is, the larger capacity it has of Pleasure. *Νῦν ἔτι βασιλεὺς ἕγεντο καὶ γῆς*, saith *Plato*: and, in a commendable sense, it does *Terram caelo miscere*, and extract what Sweetness it can out of both. The purer Arts, the nobler Sciences have most pleasure annex'd to them; when as *Mechanical Arts* are more sordid, and contemptible, being conversant about *Sensitive*, and corporeal Objects. Seeing, and Hearing are the most pleasurable Senses; because they receive their Objects in a more Spiritual, and intentional manner, and are deservedly stild, by the *Naturalist*, *Sensus jucunditatis*. Other Senses are more practical, but these are more contemplative. *Φαῖδω δὲ δρᾶματα, καὶ ἀκρόματα εἶναι ἰδέα*: as *Aristotle* tells us: for these are the *Sensus disciplina*, they are the *Ἀυτάρχειαι mentis*, they contribute most to Reason. The more any Object is spiritualized, the more delightful it is, there's much delight in the tragical representation of those things, which in reality would be sights full of amazement, and horror. The ticklings of *Fancy* are more delightful, then the touches of Sense. How does Poetry insinuate, and turn about the minds of Men? *Anacreon* might take more delight in one of his Odes, then in one of his *Cups*. *Catullus* might easily find more Sweetness in one of his *Epigrams*, then in the lips of *Lesbia*. *Sappho* might take more complacency in one of her Verses, then in her Practices.

The nearer any thing comes to *mental joy*, the purer, and choicer it is. 'Tis the *Observation* not onely of *Aristotle*, but of every one almost, *Ἐστὶ δὲ τὸ πρῶτον καὶ ὁρᾶται*. Some things delight meerly because of their *novelty*, and that surely upon this account; because the *minde*, which is the *spring* of *joy*, is more fix'd, and intense upon such things. The *Rose-bud* thus pleases more, then the *blown Rose*. This *Noetical* pleasure doth quietly possesse, and satiate the *Soul*, and gives a compos'd, and *Sabbatical* rest. So that, as the forementioned *Philosopher* has it, *καίτοι τὰς οὐρανίας ἐστὶν αἰὲν ἀπὸ τῶν ἐπιγῶν*. Men, that are took up with *intell. Etual joy*, trample upon all other *inferiour objects*. See this in *Angelical pleasures*: those *Courtiers* of *Heaven*, much different from those on *earth*, neither eat, nor drink, nor come near, nor desire to come near any *carnal pleasures*. The painted, and feigned *Heaven* of a *Mahomet* would prove a real *Hell* to an *Angel*, or glorified *Saint*. He plants a *Fools Paradise* of his own, there are *Trees* of his own setting, and watering, the fat, and juicy *Olive*, the wanton, and sequacious *Ivy*, and though he would not allow them *Vines* on *earth* (such was his great love of *Sobriety*) yet he reserves them for *Heaven*. What means that *Sensual*, and *sottish Impostour*, to give notice of *Heaven* by an *Ivy-bush*? Does he think, that *Goats*, and *Swine*, that *Mahomets* must enter into the new *Jerusalem*? This is just such a pleasure, and happinesse, as the *Poets*, that loose, and licentious *Generation*, fancied, and carved out, as most agreeable to their *Deities*. They poor them out *Nectar*, they spread them a *Table*, they dish out *Ambrosia* for them; they allow them an *Hebe*, or a *Ganymede* to wait upon them, and do plainly transform them to worse then *Sensitive Beings*: such is the froth of some *vain Imaginations*; such is the sum of some obscene *Fancies*, that dare go about to create an *Epicurean Deity*, conformable to their own *lust*, and *vile affections*. Judge in your selves, are these pleasures fit for a *Supreme Being*? is there not a softer joy? is there not a more downy happines for a *spiritual being* to lay its head upon that *Conquerour* of the world had far wiser, and more sober thoughts, when he distinguish'd himself from a *Deity* by his sleep, and *lust*. And I begin to admire the just indignation of *Plato*, who (though neither he himself, unlesse he be mis-reported, could content himself with *intellectual pleasure*, no nor yet with *natural*, yet he) would banish from the *Idea* of his *Com-*
mon wealth

mon-wealth all such scandalous, and abominable Poetry, as durst cast such unworthy, and dishonourable aspersions upon a Deity, and make their God as bad as themselves; as if they were to draw a Picture of him by their own faces, and complexions. Yet as all other perfections, so the perfection of all true, and real pleasure, is enjoyed by God himself in a most spiritual, and transcendent manner. That, which is Honour with men, is Glory with him; that, which we call Riches, is in him his own Excellency. His Creatures, which are very properly (as the Philosopher styled Riches) *πανδοσ* *οργανων*, all serviceable, and instrumental to him: and so that, which amongst men is accounted pleasure, is with him that infinite satisfaction, which he takes in his own Essence, and in his own operations. His glorious decrees, and contrivances, they are all richly pregnant with joy, and sweetn *ss*. Every providential dispensation is an act of choicest pleasure. The Making of all Beings, nay, of all Irregularities, contribute to his own glory, must needs be an act of supreme, and sovereign delight. The laughing his enemies to scorn, tis a pleasure fit for infinite justice; the smiling upon his Church, the favouring, and countenancing of his People, tis a pleasure fit for Mercy, and Goodness. Miracles are the pleasure of his Omnipotency. Varieties are the delight of his Wisdom. Creation was an act of Pleasure, & it must needs delight him to behold so much of his own workmanship, so many Pictures of his own drawing. Redemption was an expression of that singular delight, and pleasure, which he took in the Sons of men. Such heaps of pleasures, as these are, never enter'd into the mind of an Epicurus, nor any of his grunting Sect, who very near border upon Atheism, and will upon no other terms, and condition, grant a Deity, unless they may have one of their own modelling, and contriving; that is, such a Being, as is wholly immers'd in pleasure, and that such a pleasure, as they must be Judges of; a Being, that did neither make the World, nor takes any care of it, for that they think would be too much trouble to him, too great a burden for a Deity, 'twould hinder his pleasure too much. May they not a great deal better tell the Sun, that its too much trouble for it to enlighten the World; may they not better tell a Fountain, that its too much pains for it to spend it self in such liberal eruptions, in such fluent communications? Or, shall Natural Agents act with delight *ad extremum virium*, and shall not an infinite, and a free

free, and a rational Agent choose such operations, as are most delightful to him? Would not Epicurus himself choose his own Pleasure? and will he not allow a Deity the same privilege? will he offer to set limits to a Being, which he himself acknowledges to be above him? must he stint, and prescribe the pleasures of a God? and measure out the delights of the first Being? Who should think, that an Athenian, that a Philosopher could thus far dim the Candle of the Lord? and could entertain such a prodigious thought as this, that the Sun it self is maintain'd with the same Oyl, as his decayed, and corrupted Lamp is? That gallant Moralist, Plutarch, does most notably lay the Ax to the root of this abominable Error; for, saith he, If Epicurus should grant a God in his full perfections, he must change his life presently, he must be a Swine no longer, he must uncrown his rosy head, and must give that practical obedience to the dictates of a God, which other Philosophers are wont to do; whereas he looks upon this as his fairest Rose-bud, as the most beautiful Flower in his garden of Pleasure, that there's no Providence to check him, or bridle him; that he is not so subject, or subordinate, as to stand in awe of a Deity. But that brave Author (whom I commended before) shews the inconsistency of this Tenent with true, and solid Pleasure. For grant, O Epicure, that thou dost not care for a Deity in a calm, yet what wilt thou do in a storm? when the North-wind blows upon thy Garden, and when the Frost nips thy tender Grapes? Thou dost not care for him in the Spring; but wouldst thou not be glad of him in the Winter? Will it be a Pleasure then, that thou hast none to help thee? none to guide thee? none to protect thee? Suppose a Ship ready to be split upon a Rock, or to be loop'd up of a Wave: would this then be a comfort, and encouragement to it, or would it take pleasure in this, μήτε τινα κυβερνήτην ἔχειν, μήτε τὸν Διούκωπος, that it has no Pilote to direct it, it has no tutelar Deities to mind the welfare of it; but it must rush on, as well as it can? Thou blind, and fond Epicure, thou knowest not the sweetness of Pleasure, that might be extracted out of Providence, which is not ποσειδῶν τι κυβερνῶν, tis not a supercilious, and frowning Authority; but tis the indulgent, and vigilant Eye of a Father, tis the tender, and affectionate care of a Creatour. One blossome of Providence hath more joy, and pleasure in it, then all thy Rose-buds. Where is there more delight, then in the serving of a God? Look upon

upon the *Sacrifices*: what *mirth*, and *feastings* are there?

ἡ δὲ οὐκ ἔστιν πλὴν τῆς, ἐστὶ δὲ οὐκ ἔστιν ἡ πλεονεξία τοῦ οὐρανοῦ ἐν ταῖς ἐσφραῖς.
 'Tis not the abundance of Wine, nor the abundance of Provision, that makes the joy, and pleasure there: ἀλλὰ καὶ ἐστὶν ὁ θεὸς, καὶ δόξα τοῦ πατρὸς τὸν εὖ δοῦναι, καὶ δίδωμι τὰ ἁγία καὶ καλὰ ἡμῶν. its the presence of a propitious Deity, accepting, and blessing his Worshipers, that fills the heart with greater joy, then an Epicure is capable of. Never was there a *Sett* found out, that did more oppose true pleasure, then the *Epicureans* did; they tell us, that they take pleasure in Honour, καὶ εὐδοκίαν ἵδου ἡμῶν, they look upon it as a lovely, and delightful thing; yet by these *Tenents*, and *Practises* of theirs, they quite stain, and blot their honour, and so loose that piece of their pleasure, which they pretend to. They say (if you'll believe them) that they take pleasure in *Friends*, when as they constitute friendship onely καὶ τὴν κοινωνίαν ταῖς ψυχαῖς, they must be *beon companions*, that must drink, and be merry together, & run into the same excessse of *Riot*. Have not sensitive Creatures as much friendship, as this amounts to? They tell us, they love the continuation of Pleasure, why then do they deny the immortality of the Soul? αἰὲν τὸν αἰῶνα μένειν, 'tis the voice of *Epicurus*, and his *Swinish Sect*, There must be no *Eternity*. What? are they afraid their Pleasure should last too long? or, are they conscious (as they may very well be) that such impure pleasure is not at all durable? αἰὲν καὶ ἐστὶν ἡμεῶν, 'tis the voice of the same impure mouth, There is no repetition of Life. What's he afraid of having his Pleasures reiterated? Does he not expect a crown of *Rose-buds* next *Spring*? or, is he so weary (as well he may be) of his pleasure, as that he will prefer a *Non-entity* before it? This sure was the mind, and desire of that *Epicurean Poet Lucretius*, though a *Roman* of very eminent parts, which yet were much abated by a *philttrum*, that was given him; a just punishment for him, who put so much of his pleasure in a *Cup*: and this desperate flighter of *Providence* at length laid violent hands upon himself. Are any of you enamour'd with such a pleasure, as this? you see what's at the bottom of an *Epicure's cup*: you see how impatient a rational Being is of such unworthy delights, and how soon 'tis cloy'd with them. You see the misery of an *Epicure*, whose pleasure was onely in this life, and yet would not last out this life neither. But all rational pleasure, 'tis not of a span long, but reaches to perpetuity. That

Moralist

Moralist, whom I have so often mentioned, reckons up whole heaps of *Pleasure*, which spring from the continuation of the *Soul*.

Ἀυτὰρ ἐγὼ καὶ κείῳ φίλῃ μιμήσομαι ἑταίρῳ.

There (saies he) shall I have the *pleasure* of seeing all my friends again; there I shall have the *pleasure* of more ennobled acts of *Reason*; γλυκὺν γούσι τὸν αἶῶνα, there shall I taste the so much long'd for sweetnesse of another World. Ὀυδὲ ὁ Κέρβερος, ἐδὲ ὁ Κόκυτος, &c. The fear of future *Misery* cannot more terrifie a *guilty Soul* (the fear of which, 'tis like, made *Epicurus* put off all thoughts of another life, as much as he could; for else the fear of that would have been a worm in his *Rose-bud* of *pleasure*; but the fear of that has not more horroir, and amazement in it) then the hope of future happiness has joy, and delight annex'd to it.

Hoc habet animus Argumentum Divinitatis, quod cum divina delectant; as that serious *Moralist*, *Seneca*, speaks most excellently. The *Soul* by the enjoyment of God comes near the *pleasure* of God himself.

The *Platonists* tell us, that Voluptatis generatio fit ex infiniti & finiti copulatione; because the object of real *Pleasure* must be αὐτῆς, τέλει, ἰσὺν, κατὰ, νοητὸν, κωσθεῖς, ἀνάλογον, τὸ ὄντως ἀγαθόν. An intellectual Eye married to the Sun; a naked Will swimming, and basking its self in its fairest good, the noblest Affections leaping, and dancing in the purest light; this speaks the highest apex, and eminency of noetical pleasure: yet this pleasure of Heaven it self, though by a most sacred, and intimate connexion, it be unseparably conjoyn'd with Happiness, yet 'tis not the very essence, and formality of it, but does rather flow from it by way of concomitancy, and resultancy.

That, which most opposes this pleasure, is that prodigious, and anomalous delight (not worthy the name of *Delight*, or *Pleasure*) which damn'd Spirits, and Souls degenerate far below the pleasure of *Epicurus*, that delight, which these take in wickedness, malice, in pride, in lies, in hypocrisies all which speaks them the very excrements of Beelzebub, the Prince of Devils. But you that are genuine Athenians, fill your selves with noetical delights, and envy not others their more vulgar Beotick pleasures; envy not the rankness of their Garlick, and Onions, whilst you can feed, and feast

feast upon more *Spiritual*, and *Angelical Dainties*. Envy not the wanton Sparrows, nor the lascivious Goats; as long as you can meet with a purer, and chaster delight in the virginity of *Intellectual Embraces*.

Do you devour with a golden *Epicurism* the *Arts*, and *Sciences*, the *spirits*, and *extractions* of *Authors*. Let not an *Epicure* take more pleasure in his *Garden*, then you can do in your *Studies*; you may gather *Flowers* there, you may gather *Fruit* there. Convince the world, that the very *pith*, and *marrow* of pleasure does not dwell in the *surface* of the *Body*, but in a *deep*, and *rational Centre*. Let your *triumphant Reason* trample upon *Sense*, and let no *corporeal pleasures* move you, or tempt you; but such as are *justly*, and *exactly subordinate* to *Reason*; you come to *Athens*, as to a *Fountain* of *learned Pleasure*; you come hither to snuff the *Candle* of the *Lord*, that is within you, that it may burn the *clearer*, and the *brighter*. You come to *trim* your *Lamps*, and to pour *fresh oyl* in them; your very *work*, and *employment* is *Pleasure*. Happy *Athenians*, if you knew your own *happinesse*. Let him be condemn'd to *perpetual folly*, and *ignorance*, that does not prefer the *pleasant light* of the *Candle* of the *Lord* before all the *Pageantry* of *sensitive Objects*, before all the *flaming*, and *Comical joy* of the *World*.

Yet could I shew you a more *excellent way*; for the *pleasures* of *Natural Reason* are but *husks* in comparison of those *Gospel-delights*, those *mysterious pleasures*, that lye hid in the *bosome* of a *Christ*; those *Rose-buds*, that were dy'd in the *bloud* of a *Saviour*, who took himself the *Thorns*, and left you the *Roses*. We have onely look'd upon the *pleasures* of a *Candle*; but there you have the *Sunshine* of *Pleasure* in its *full glory*.

CHAP. XVIII:

The Light of Reason is an ascendent Light.

Tis *Lumen ascendens*,

— ὅν ὠθέλειν οἱ θεοὶ Ζῆνι

Ἐννύχρον κατ' αἰθέρα ἄγειν ἐς ἡμέραν ἄστρον,

as *Musæus* sings in the praise of *Hero's-Candle*. Yet I mean no more by this, then what that known saying of Saint *Augustine* imports; *Fecisti nos (Domine) ad te, irrequietum erit cor nostrum, donec redit ad te.* The *Candle of the Lord*, it came from him, and 'twould fain return to him For an intellectual Lamp to aspire to be a *Sun*, tis a lofty strain of that intolerable pride, which was in *Lucifer*, and *Adam*; but for the *Candle of the Lord*, to desire the favour, and presence, and enjoyment of a beatifical *Sun*, this is but a just, and noble desire of that end, which God himself created it for. It must needs be a proud, and swelling drop, that desires to become an *Ocean*; but, if it seeks onely to be united to an *Ocean*, such a desire tends to its own safety, and honour. The face of the *Soul* naturally looks up to God.

— *Cælumque tueri*

Iussit, & erectos ad sidera tollere vultus;

tis true of the *Soul*, as of the *Body*. All *Light* loves to dwell at home with the *Father of Lights*. Heaven, tis *Patria Luminum*, God has there fix'd a *Tabernacle* for the *Sun*, for tis good to be there; tis a condescension in a *Sun-beam*, that 'twill stoop so low, as *Earth*, and that 'twill gild this inferiour part of the *World*; tis the humility of *Light*, that 'twill incarnate, and incorporate it self into subluxary *Bodies*: yet even there tis not forgetful of its noble birth, and original, but 'twill still look upwards to the *Father of Lights*. Though the *Sun* cover the *Earth* with its healing, and spreading *Wings*; yet even those *Wings* love to flie aloft, and not to rest upon the ground in a sluggish posture. Nay, *light*, when it courteously salutes some earthly *Bodies*, it usually meets with such churlish entertainment, as that, by an angry reverberation, tis sent back again: yet, in respect of it self, tis many times an happy reflection,

flexion, and rebound, for tis thus necessitated to come nearer Heaven. If you look but upon a Candle, what an aspiring, and ambitious Light is it? though the proper figure of Flame be Globular, and not Pyramidal, (as the Noble Verulam tells us in his History of Nature) which appears by those celestial Bodies, those fine, and rarified Flames, (if we may so call them with the Peripateticks leave) that roll, and move themselves in a globular, and determinate manner: yet that Flame, which we usually see, puts on the form of a Pyramide, occasionally, and accidentally, by reason that the Air is injurious to it, and by quenching the sides of the Flame crushes it, and extenuates it into that form; for otherwise 'twould ascend upwards in one greatness, in a rounder, and compleater manner. Tis just thus in the Candle of the Lord; Reason would move more fully according to the sphere of its activity, 'twould flame up towards Heaven in a more vigorous, and uniform way; but that it is much quench'd by that *curiositas* & *inquietudo*, and the unrulinesse of the sensitive powers will not allow it its full scope, and liberty, therefore 'tis fain to spire up, and climb up, as well as it can, in a Pyramidal form: the bottom, and basis of it borders upon the body, and is therefore more impure, and feculent; but the apex, and cuspis of it catches at Heaven, and longs to touch happiness, thus to unite it self to the fountain of Light, and perfection. Every spark of Reason flies upwards, this divine Flame fell down from Heaven, and halted with its fall, (as the Poets in their Mythology tell us of the limping of Vulcane) but it would fain ascend thither again by some steps, and gradations of its own framing.

Reason, tis soon weary with its fluttering up, and down among the Creatures: the Candle of the Lord does but waste it self in vain in searching for happiness here below. Some of the choicest Heathens did thus spend their Lamps, and exhaust their Oyl, and then at length were fain to lie down in darkness, and sorrow, their Lamps did shew them some glimmering appearances of a *Summum bonum* at a great distance, but it did not sufficiently direct them in the way to it, no more then a Candle can guide a Traveller, that is ignorant of his way. You may see some of the more sordid Heathen toying, and searching with their Candle in the Mines; and Treasuries of Riches, to see, if they could spy any Vein of Happiness there, but the Earth saith, *Tis not in me*. You may see others

among them feeding, and maintaining their Candle with the air of popular Applause, sucking in the breath, and esteem of men, till at the length they perceived, that it came with such uncertain Blasts, as that they chose rather to cloyster themselves up in a Lanthorn, to put themselves into some more reserved, and retired condition, rather than to be exposed to those transient, and arbitrary blasts, which some are pleased to entitle, and stile by the name of Honours. You might see some of them pouring the Oyl of Gladnesse into their Lamps, till they soon perceived, that voluptuous excesse did but melt, and dissolve the Candle, and that pleasures, like so many Thieves, did set it a blazing, and did not keep it in an equal shining. You may behold others, and those the most eminent amongst them, snuffing their Candles very exactly, and accurately, by improving their Intellectuals, and refining their Morals, till they sadly perceived, that, when they were at the brightest, their Candles burn'd but dimly and blewly, and that, for all their snuffing, they would relapse into their former dulnesse. The snuffings of Nature, and Reason will never make up a Day, nor a Sun-shine of Happiness; all the Light, that did shine upon these Ethiopians, did onely discover their own blackness; yet they were so enamour'd with this Natural Complexion, as that they look'd upon it as a piece of the purest Beauty.

Nature, Narcissus-like, loves to look upon its own face, and is much taken with the reflexions of it self. What should I tell you of the excessive, and hyperbolical vapourings of the Stoicks in their adoring, and idolizing of Nature, whilest they fix their Happiness in the ταῖς ἰδίαις, in their own compasse, and sphere; these were (as I may so term them) a kind of Pharisees among the Heathen, that scorn'd precarious happiness: like so many arbitrary, and independent Beings, they resolved to be Happy, how they pleas'd, and when they list. Thus do fond Creatures boast of their decayed Lamps, as if they were so many Suns, or, at least, Stars of the first magnitude. The Stoicks spoke this more loudly, yet the rest of the Heathen whispered out the same: for they were all of the Poets mind;

—*Natura beatis*

Omibus esse dedit, si quis cognoverit uti.

And they would all willingly subscribe to those words of Salust; *Falso de Natura queritur humanam genus: which indeed, if understood*

flood of the God of Nature, they were words of Truth, and Loyalty; but if they meant them (as certainly they did) of that strength, which was for the present communicated to them, they were but the Interpreters of their own weakness, and vanity. Yet 'tis no wonder to hear any of the Heathen Rhetorizing in the praise of Nature, it may seem a more tolerable piece of gratitude in them to amplify, and extoll this gift of their Creatour: tis no wonder, if such an one admire a Candle, that ne're saw a nobler Light. But for such, as are surrounded, and crown'd with Evangelical Beams, for men that live under Gospel-sun-shine, for them to promise themselves, and others, that they may be saved by the light of a Candle; a Stick, an Academick, a Peripatetick shall enter into Heaven before these. Yet I find, that, in the very beginning of the fifth Century, Pelagius, an high Traitor against the Majesty of Heaven, scattered this dangerous, and venomous Error, endeavouring to set the crown upon Nature's head, and to place the Creature in the Throne of God, and Grace. The learned Vossius in his *Historia Pelagiana*, (a book full fraught with sacred Antiquity) gives us this brief representation of him, that he was *humani arbitrii deceptor, & Divinae Gratiae contemptor*, a trimmer of Nature, and an affronter of Grace. His body was the very type of his Soul, for he wanted an eye; he was but *ὁμολογῶν* to be sure he wanted a spiritual eye to discern the things of God. He was a Scot by Nation, a Monk by Profession, a man exemplary in Morals, and not contemptible for Learning; for though Hierom vilifie him in respect of both, yet Chrysostom gives him a sufficient Commendamus, and Augustine himself will set his hand to it, that learned Adversary of his, full of Grace, and Truth, and the very Hammer, that broke his flinty, and rebellious Error in pieces. If you would see the rise, and progress, and variations of this Error, how it began to blush, and put on more modesty in Semi-pelagianism; how afterwards it cover'd its nakedness with some Popish fig-leaves; how at length it refin'd it self, & dress'd it self more handsomly in Arminianism, you may consult with the forementioned Author, who kept a Relique of his Pelagian History in his own breast, whilest it left upon him an Arminian tincture. This spreading Error leaven'd the great lump, and generality of the World, as the profound Bradwardin sighs, and complains; *Totus pene mundus post Pelagium abiit in errorem*:
for

for all men are born *Pelagians*; *Nature* is predominant in them: it has took possession of them, and will not easily subordinate it self to a *superiour Principle*. Yet *Nature* has not such a fountain of perfection in it self, but that it may very well draw from another. This *Heathenish principle*, after all its advancements, and improvements, after all its whitenings, and purifyings, it must stand but afar off in *Atrio Gentium*, it cannot enter into the *Temple of God*, much lesse into the *Sanctum Sanctorum*, it cannot pierce within the veil.

The ennoblement of *Intellectuals*, the spotlesse integrity of *Morals*, sweetnesse of *Dispositiions*, and the candour of *Nature*, they are all deservedly amiable in the eye of the *World*. The *Candle of Socrates*, and the *Candle of Plato*, the *Lamp of Epictetus*, they did all shine before men, and shine more then some, that would faine be call'd *Christians*. *Nature* makes a very fine shew, and a goodly glittering in the eye of the *World*, but this *Candle* cannot appear in the presence of a *Sun*; all the paintings, and varnishings of *Nature*, they please, and enamour the eyes of men, but they melt away at the presence of *God*. The *Lamp of a Moralist* may wast it self in doing good to others, and yet at length may go out in a snuff, and be cast into utter darknesse. The *Harmonious composing of Natural Faculties*, the tuning of those *Spheres* will never make up an *Heaven* fit for a *Soul* to dwell in. Yet, notwithstanding, whatsoever is lovely in *Nature*, is acceptable even to *God* himself, for tis a *Print* of himself, and he does proportion some temporal rewards unto it: The *Justice* of an *Aristides*, the good *Laws* of a *Solon*, or a *Lycurgus*, the formal *Devotion* of a *Numa Pompilius*, the *Prudence* of a *Cato*, the *Courage* of a *Scipio*, the *Moderation* of a *Fabius*, the publick spirit of a *Cicero*, they had all some rewards scattered among them. Nor is there any doubt, but that some of the *Heathen* pleased *God* better then others. Surely *Socrates* was more lovely in his eyes, then *Aristophanes*; *Augustus* pleased him better, then *Tiberius*; *Cicero* was more acceptable to him, then *Caecilina*: for there were more remainders of his *Image* in the one then in the other; the one was of purer, and nobler influence, then the other. *Minus malus respectu peioris est bonus*. The one shall have more mitigations of punishment then the other; *Socrates* shall tast a milder cup of wrath, when as *Aristophanes* shall drink up the dregs of fury; if divine *Justice* whip *Cicero* with rods, it will whip *Caecilina* with *Scorpions*. An easier, and

and more gentle worm shall feed upon *Augustus*: a more fierce, and cruel one shall prey upon *Tiberius*. If justice put *Cato* into a prison, 'twill put *Cethegus* into a Dungeon. Nor is this a small advantage, that comes by the excellencies, and improvements of Nature, that, if God shall please to beautify, and adorn such an one with supernatural Principles, and if he think good to drop grace into such a Soul, 'twill be more serviceable, and instrumental to God than others. Religion cannot desire to shine with a greater gloss, & lustre, it cannot desire to ride among men in greater pomp, and solemnity, in a more triumphant chariot, than in a Soul of vast intellects, of Virgin, and undeflower'd Morals, of calm, and composed Affections, of pleasant, and ingenuous Dispositions. When the strength of Nature, and the power of Godliness unite, and concentrate their forces, they make up the finest, and purest complexion; the soundest, and bravest constitution, like a sparkling, and vigorous Soul, quickening, and informing a beautiful Body. Yet this must be thought upon, that the different improvement even of Naturals springs onely from Grace. For Essentials, and Specificals (which are meer Nature) they are equal in all, but whatsoever singular, or additional perfection is annex'd to such an one, flows onely from the distinguishing goodnesse of an higher cause. That *Socrates* was any better than *Aristophanes*, was not Nature; but a kind of Common gift, and Grace of the Spirit of God: for there are the same seminal principles in all. *Augustus*, and *Tiberius* were hewn out of the same rock; there are in *Cicero* the seeds of a *Catiline*: and when the one brings forth more kindly, and generous, the other more wilde, and corrupted fruit, tis accordingly as the Countenance, and favourable Aspect of Heaven is pleased to give the increase; for as the Philosophers tell us, *Motio moventis praeedit motum Mobilis*. Was there any propension, or inclination to goodness in the heart of a *Cicero* more than a *Catiline*? 'twas onely from the first mover, from the finger of God himself, that tuned the one more harmoniously than the other. As take two several Lutes, let them be made both alike for essentials, for matter, and form; if now the one be strung better than the other, the thanks is not due to the Lute, but to the arbitrary pleasure of him, that strung it: let them be both made alike, and strung alike, yet, if the one be quickened with a more delicate, and grateful touch, the prevailing excellency of the Musick was not to be ascribed to the

nature

nature of the *Lute*, but to the *skill*, and *dexterity* of him, that did move it, and prompted it unto such *elegant sounds*. The several degrees of worth in men, that are above radicals, and fundamentals of Nature, they are all the *skill*, and *workmanship*, the *fruits*, and *productions* of common Grace. For *Omnis actio particularis habet originem ab agente universali*. Now, if the *Universal Agent* did onely dispende an equal concourse in an equal subject, all the operations, and effects, that flow from thence, must needs be equal also: if then there be any eminency in the workings of the one more then of the other, it can have no other original, then from that noble influence, which a free, and supreme Agent is pleased to communicate in various measures; so that naked Nature of it self is a most invalid, and inefficacious Principle, that does crumble away its own strength, and does wear, and wast by its motions, and for every act of improvement it depends onely upon the kindnesse of the first Being. They, that tell you Nature may merit Grace, and Glory, may as well tell you, (if they please) that a Candle by its shining may merit to be a Star, to be a Sun. Nor yet is Nature always constant to its own light; it does not deal faithfully with its intimate, and essential Principles. Some darlings of Nature have abundantly witnessed this, whilst they have run into some unnatural practices, that were the very blushes of Nature; if then Nature cannot tell how to live upon Earth, will it ever be able to climb up to Heaven? *Si nesciat servire, nescit imperare*. If it be not faithful in a little, do you think that it shall be made Ruler over much? No certainly, moral endowments, when they are at the proudest top, and apex, can do no more, then what the great *Anti-Pelagian*, *Prosper*, tells us, *Mortalē vitam honestare possunt, aeternam conferre non possunt*. God has ordain'd men to a choicer end, then these natural faculties can either deserve, or maintain, or enjoy. Nature's hand cannot earn it, Nature's hand cannot reach it, Nature's eye cannot see it. That glorious, and ultimate end, which must fill, and satiate the Being of Man, is the beatifical Vision of God himself. Now there is no natural power, nor operation proportion'd to such a transcendent Object, as the face of God, as the naked essence of a Deity. Inferiour creatures may, and do move within the compass of their natures, and yet they reach that end, which was propounded, and assigned to their Being: but such was the special, and peculiar love of God, which he manifested to a Rational Nature,

as that it must be *advanc'd* above it self by a *supernaturale auxilium*, before it can be bless'd with so great a *perfection*, as to arrive to the full end of its *Being*. Yet God has touch'd *Nature* with himself, and *draws* it by the *attractive*, and *Magnetical* virtue of so commanding an *Object*, as his own *Essence* is, which makes *Nature* affect, and desire somewhat *supernatural*, that it may make nearer approaches unto *happiness*: for this end God did assume *humane Nature* to the *Divine*, that he might make it more capable of this *perfection*, and by a strict *love-knot*, and *union* might make it partaker of the *Divine Nature*; nor, that tis changed into it, but that it has the very *subsistence* of its *Happiness* by it. Every *Being* does naturally long for its own *perfection*, & therefore a *rational Nature* must needs thus *breath*, and *pant* after God, and the nearer it comes to him, the more *intensely*, and *vehemently* it does desire him; for, as they tell us, *Motus naturalis velociter est in fine*, the nearer a *Body* approaches to its *Centre*, the more *cheerfull*, and *vigorous* is its *motion*. The *Understanding*, that sees most of God, desires to see more of him; its *Eye* will never leave rolling till it fix it self in the very *centre* of the *Divine Essence*. *Nature*, that has but some weak *glimpses* of him, and so it has but *faint*, and *languishing velleities* after him. *Οὐ μὲν ἐκ φύσεως θέλουσι πάντες τὸ ἀγαθόν*, as he speaks of the *Heathens*; they seem to nod after a *summum bonum*. What the *states*, and *conditions* of those *Heathens* was, and is, in order to *eternal happiness*, we cannot easily, nor certainly *determine*; yet thus much may be *safely granted*, though we say not, with the *Pelagians*, that the *improvements* of *Nature* can make men happy; nor yet, with the *Semi-pelagians*, that *natural preparations*, and *predispositions* do bespeak, and procure *Grace*; nor yet, with the *Papists*, and *Arminians*, that *works*, flowing from *grace*, do contribute to more *grace*, and *glory*, yet this we say, that upon the *improvement* of any present *strength*, God out of his free *goodness* may, if he please, give more. As God freely gave them *Nature* (which makes *Pelagius* sometimes call *Nature Grace*) and as he freely, and out of his *Grace* gave them some *improvement* of *Nature*, so he might as freely give them *supernatural strength*, if it so please him. Yet a *Creature* cannot come to *Heaven* by all those *improvements*, which are built upon *Nature's* foundation: for, if it should accurately, and punctually observe every jot, and tittle of *Nature's Laws*; yet this

natural obedience would not be at all correspondent, or commensurate to a supernatural happinesse, which makes Saint Augustine break out into such an expression as this, *Qui dicit hominem servari posse sine Christo, dubito an ipse per Christum servari possit*: for this is the onely way, the new, and living way, by which God will assume humane Nature to himself, and make it happy. Yet notwithstanding, their censure is too harsh, and rigid; who, as if they were Judges of eternal life, and death, damn Plato, and Aristotle without any question, without any delay at all; and do as confidently pronounce, that they are in Hell, as if they saw them flaming there. Whereas the infinite goodnesse, and wisdom of God might, for ought we know, find out several ways of saving such by the Pleonasm of his Love in Jesus Christ; he might make a Socrates a branch of the true Vine, and might graff Plato, and Aristotle into the fruitful Olive; for it was in his power, if he pleased, to reveal Christ unto them, and to infuse Faith into them after an extraordinary manner. Though indeed the Scripture does not afford our charity any sufficient ground to believe, that he did; nor doth it warrant us peremptorily to conclude the contrary. *Secreta Deo*, it does not much concern us to know what became of them; let us then forbear our censure, and leave them to their Competent Judge. But, when we mention Socrates, Plato, and Aristotle, and the more eminent, and refined ones among the Heathens, you must be sure not to entertain such a thought as this, that the excellency of their Intellectuals, and Morals, did move, & prevail with the goodness of God to save them more then others of the Heathen, as if these were *dispositiones de congruo merentes salutem eternam*; this indeed were nothing but Pelagianism a little disguised: whereas you must resolve it onely into the free Grace of God, that did thus distinguish them here in time, and might more distinguish them eternally, if it pleased him to bestow a Saviour upon them. Which grace of God is so free, as that it might save the worst of the Heathens, and let go the rest; it might save an Aristophanes as well as a Socrates, nay, before a Socrates, as well as a Publican before a Pharisee: not onely all Heathen, but all men are of themselves in equal circumstances in order to eternal happinesse; tis God onely, that makes the difference, according to his own determinations, that were eternal, and unconditional. Yet I am far from the mind of those Patrons of Universal grace, that make

make all men in an equal propinquity to salvation, whether Jews, or Pagans, or Christians; which is nothing but light, and gilded Pelagianism; whilst it makes grace as extensive, and Catholick, a Principle of as full latitude, as Nature is, and resolves all the difference into created powers, and Faculties. This makes the barren places of the world in as good a condition as the garden of God, as the inclosure of the Church; it puts a Philosopher in as good an estate as an Apostle: for, if the *remedium salutiferum* be equally applied to all by God himself, and happiness depends only upon mens regulating, and composing of their faculties; how then comes a Christian to be nearer to the Kingdom of Heaven, then an Indian? is there no advantage by the light of the Gospel shining among men with healing under its wings? Surely, though the Free Grace of God may possibly pick, and choose an Heathen sometimes, yet certainly he does there more frequently pour his goodness into the Soul, where he lets it stream out more clearly, and conspicuously in external manifestations. Tis an evident sign, that God intends more Salvation there, where he affords more means of Salvation; if then God do choose, and call an Heathen, tis not by universal, but by distinguishing grace. They make Grace Nature, that make it as common as Nature. Whereas Nature, when 'twas most triumphant, shining in its primitive beauty, and glory, yet even then it could not be happy without Grace. Adam himself, besides his *integritas Naturæ*, had also *adjutorium gratiæ*: for, as the Scholermen explain it, though he had *vires idoneas ad præstanda omnia naturalia*, *re ipsa tamen nihil præstitit sine auxilio Gratia*. As, if you expect any goodly, and delicious clusters from a Vine, besides its own internal form, which wee'll stile Nature, there must be also *auxilium gratiæ*, the Sun must favour it, and shine upon it, the Rain must nourish it, and drop upon it, or else Nature will never be pregnant, and fruitfull. Adam's Candle did not shine so clearly, but that Grace was fain to snuff it. Nature, though 'twere complete, and entire, yet 'twas fain to strengthen, and support it self by its twinings about grace, and for want of the powerful support, and maintainancy of Grace, Nature fell down presently; it startled from it self, and apostatiz'd like a broken Bow. What mean the Pelagians to tell us of a *Naturalis Beatitudo*, when as Nature now is surrounded with so many frailties, and miseries, so many disorders, and imperfections? Yet, were it as green, and flourishing as

ever it was when 'twas first planted in *Paradise*, yet even then 'twould be too remote from happiness: for perfect happiness excludes, and banishes all futurity, and possibility of misery, which Nature never yet did, nor could do. And happiness never flows out till the Sun look upon it, till it see the face of God himself, whom Nature's eye will ne're be able to behold. Yet, Oh! how desirous is Nature of this? how inquisitive is humane Nature into the Causes of things, and esteems it no small piece of its *Beatitude*, if it can find them out?

Felix, qui potuit rerum cognoscere causas.

What a goodly sight is it then to behold the first Cause of all Being, and its own Being? how fain would an intellectual eye behold him, that made it? Nature longs to see who 'twas, that first contrived it, and fram'd it, and fashion'd it. The Soul would fain see its Father of Spirits. The Candle would fain shine in the presence of him, that lighted it up.

Yet Nature cannot see the face of God, and live.

Ante obitum nemo, supremæque funera felix.

The Moralist's Happiness is dormant in the night time: for there's no *operatio secundum virtutem* then, nor can the Soul, while 'tis clogg'd with a frail body, climb to the æthere of goodness, or happiness; the Soul here has not a perfect enjoyment of inferiour objects, much lesse of God himself; It has but a shadowy sight of Angels, *propter connaturalitatem intellectus nostri ad phantasmata*; and if Nature's eye cannot look upon the face of a twinkling star, how will it behold the brightness of a dazzling Sun? That general knowledge, which it hath of God here, is mix'd with much error, & deceit.

Nor can Faith look upon the Divine Essence; 'tis a lovely grace indeed, yet it must die in the Mount, like Moses; it cannot enter into the Land of Promise: tis *auditui magis similis, quàm visioni*; it hears the voice of its God, it does not see his face; it inflames the desire of the Soul, it does not quench it: for men would fain see what they believe. The object of Faith is obscure, and at a distance: but the face of God is all presence, and brightness. Happiness, it consists in the noblest operation of an Intellectual Being, whereas in believing there is *imperfectissima operatio ex parte intellectus, licet sit perfectio ex parte objecti*.

Nor yet is the Divine Essence seen in a way of demonstration: for then only a Philosopher should see his face, such onely as had skill in

in *Metaphysics*, who yet may be in misery for all that; for *Demonstrations* are no *Beatifical Visions*. The *Damned Spirits* can demonstrate a *Deity*, and yet they are perpetually banish'd from his face: there can be no *Demonstration* of him *a priori*, for he is the *First Cause*, and all *demonstrations* fetch'd from such *Effects*, as flow from him, they do onely shew you that he is, they do not open, and display the *Divine Essence*, for they are not *effectus ad aequantes virtutem causæ*. To see God in the *Creatures*, tis to see him veil'd, tis to see him clouded. The soul will not rest contented with such an imperfect knowledg of its God, it sees him thus here, and yet that does not buse, and quiet rational desires; but does increase, and enlarge them. Such things, as last long, are perfected slowly; and such is happiness. The knowledge of men here tis too green, and crude, 'twon't ripen into Happiness, till the Sun shine upon it with its blessed, and immediate beams. God therefore creates, and prepares a *Lumen Gloriæ* for the soul, that is, such a supernatural disposition in an intellectual eye, by which tis clarified, and fortified, and rightly prepared for the beholding the *Divine Essence*: which makes *Dionysius*, the falsely supposed *Areopagite*, very fitly describe Happiness by this, tis *ἀρετὴ ἐς θεῖον φῶς*, the Soul's sunning of it self in the *Lumen gloriæ*. Some will have that of the *Psalmist* to be sung in the praise of this Light; *In Lumine tuo videbimus lumen*. That *Seraphical Prophet* does thus most excellently represent it: The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; *Isa. lx. 19* You have it thus rendered in the *Apocalypse*: *Καὶ ἡ πόλις ἐχέτω ἕξει τὸ ἥλιον, ἐστὶ τὸ φῶς, ἵνα οὐρανῶσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐλάττειν αὐτήν*. This *lumen gloriæ*, which is *similitudo quedam intellectus Divini* (as the *Schol. men* speak, this light, tis not so much for the discovering of the object, (for that's an intellectual Sun, cloathed with all perfection, and brightness) as tis for the helping, and advancing of a created Understanding, which else would be too much oppress'd with the weight of glory; but yet this augmentation of the visive faculty of the soul by the *Lumen Gloriæ*, tis not *per intentionem virtutis naturalis*, but tis *per appositionem novæ formæ*: tis not the raising, and screwing of Nature higher, but tis the adding of a new supernatural disposition, that may close with the *Divine essence*. For, as *Aquinas* has it, *Ipsa Divina essentia copulatur intellectui, ut forma intel-*

intelligibilis. Human Understanding is as the matter accurately prepared, by the *Lumen Gloria*, for the receiving of the Divine Essence: as an intelligible Form, stamps an impression of it self upon it; it prints the Soul with that *summum bonum*, which it has so much long'd for.

So that, though there be still an infinite disproportion between God, and the Creature, *in esse naturali*, yet there is a fit, and just proportion between them *in esse intelligibili*. Though an eye be enabled to behold the Sun, yet this does not make it all one with the Sun, but it keeps its own Nature still as much as did before.

Nor is this Vision a comprehensive Vision; for a finite Being will never be able fully to grasp an infinite essence. 'Tis true indeed, it sees the whole essence of God, not a piece of his face onely, for all essence is indivisible, especially that most simple, and pure essence of God himself: but the Soul does not see it so clearly, and so strongly, as God himself sees it, hence degrees of happiness spring, for the *Lumen Gloria* being variously shed amongst blessed Souls, the larger measure they have of that, the brighter sight have they of the divine Essence. Several men may look upon the same face, and yet some, that have more sparkling eyes, or some, that stand nearer, may discern it better. If a multitude of Spectatours were enabled to behold the Sun, yet some of them, that have a more strong, and piercing eye, might see it more clearly then the rest. In this Glass of the Divine essence glorified Souls see all things else, that conduce to their happiness. As God, by seeing himself, the cause, and fountain of Beings, sees also all effects, that come streaming from him: so these also, looking upon the Sun, must needs see his beams; they see the Sun, and see other things by the Sun: they see there *omnium rerum genera*, & species, they there behold virtues, & *ordinem universi*. Yet, because they do not see the essence of God clearly, and perfectly, (that is, comprehensively) so neither can they see all those treasures of mysterious Wisdom, of unsearchable Goodness, of unlimited power, that lie hid in the very depth of the Divine essence. *Non vident possibilia, nec rationes rerum, nec ea, quæ dependent ex pura Dei voluntate*; as the Scholemen do well determine: yet all, that a glorified understanding sees, its in one twinkling of its Eye; for it sees all by one single species, by the Divine Essence. It forgets its wrangling Syllogisms, it leaves its tardy Demonstrations, when it once comes to an intuitive knowledg. *Non movetur*

movetur de uno intelligibili in aliud, sed quiescit in actu unico: for the state of Happiness is a Sabbatical state. The soul rests, and fixes it self in one act of perpetual enjoyment, and by this participation of simultaneity it partakes of Eternity; for that is *tota simul*.

Whether this glorious Happiness be more principally situated in an act of the Understanding, or of the Will, I leave the Thomists, and Scotists to discuss it; onely this I will say in the behalf of Aquinas, that the Will cannot enjoy this happiness any other ways, then as tis a rational Appetite. For there is a blind Appetite of good in every Being, which yet neither has, nor can have such happiness. As therefore the Operations of the Will, so the Happiness of the will also seems to be subordinate to that of the Understanding. But it is enough for us, that an entire Soul, a whole rational Being is united to its dearest, fairest, and supreme Object in a way of pure intuitive speculation, in a way of sweetest love, and fruition. Nor could Nature of it self reach this: for an inferiour Nature cannot thus unite it self to a superiour, but onely by his indulgence raising it above it self.

This Candle of the Lord may shine here below, it may, and doth aspire, and long for happiness, but yet it will not come near it, till he, that lighted it up, be pleased, to lift it up to himself, and there transform it into a Star, that may drink in everlasting light, and influence from its original, and fountain light.

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*For while one saith, I am of Paul, and another, I
am of Apollo, are ye not carnal ?*

THE Corinthians were Pauls Epistle, as he himself files them; writ in a very legible Character, to be seen, and read of all men; and to be set as a Copy, for others to write after. No doubt but the Apostle had penned it very fairly; it was not writ with Ink (as himself tells us), and yet I know not how, he meets with some blots and dashes in it; nay, the Epistle's ready to be torn asunder, and rent in pieces by strifes and divisions; *While one saith, I am of Paul, and another, I am of Apollo.* Corinth was the famous Μητρόπολις of Achaia, Ἀχαϊκὸν Ἑλλάδος ἄστρον, ὁρμαλμὸς Ἑλλάδος; or as Tully, *Lumen Græciæ*; a Mart-town of great resort, whence, as Eustathius tells us: *Thucydides* termed it Ἐμπόριον Ἑλλάδος, fenc'd with a Castle, which they called *Acro-Corinthus*, as the Poet lostily; *Qua summus caput Acro-corinthus in auras tollit, & alterna geminum mare protegit umbra.* So that 'twas for strength impregnable; for command, very powerful; being able to cut off all passage by land, from one half of Greece to the other; and hence as *Cassaubon* well observes out of the ninth book of *Strabo's* Geography;

phy; this was one of those Cities, which were termed *Compedes Græciæ*. It master'd the *Ionian* and *Ægean* Seas, on both which it had very commodious Havens: the Sea on each side washing it, whence he calls it, *bimaris Corinthus*, and the Greeks αἰλίζοντες, and αἰλίσσαντες. The people (as in such places they use to be) were rich, and luxurious, proud, and contentious, πολλοί, καὶ πλείστοι, καὶ γένος λαμπροί, and so on, as *Strabo* in the eighth of his *Geography*. And I find in *Hesychius* that Κορινθιάζειν is no better then πορνέειν; and here liv'd *Lais*, that famous Courtizan, that asked *Demosthenes* so dear for repentance. The City was full of Philosophers, and Rhetoricians, full of Artificers, famous for new inventions, whence the *Lyrick* applies that chiefly to them: πολλὰ δ' ἐν καθύμῃ ἀνδρῶν ἔβαλον ὥραι πολυάνδρῃσι ἀρχαῖα σοφίσματα. But God tells *Paul* in a vision in the 8th. of the *Acts*; that he had much people in this city. The Apostle he spends a year and six moneths amongst them, preaching the Gospel, and planting of a Church, and when from thence he sailed into *Syria*, he left *Apollos* his successor for the watering of his plantation. Now in the Church which *Paul* had planted, and which *Apollos* had water'd, and which God had blest and given an increase unto; in the flourishing Church at *Corinth*, where there were so many Christians eminent for grace, and Religion, *Non cuius contingit adire Corinthum*, every one could not reach to so high a degree of Piety; yet even here there are strifes, & divisions and tumults; διχομασῖαι, one standeth for *Paul*, and another for *Apollos*. Weeds they'll spring up though *Paul* never planted them, and though *Apollos* never watered them, to be sure God he never blest them; and yet they'll find an increase. No Church so fair in this World as to be without spot and wrinckle, none so happy as to be wholly priviledged from jarres and dissensions: even in Paradise there was μήλον ἐρίδος; only in heaven there's, ἡνδοξός, καὶ ἁμωμὴ ἐκκλησία, and *Jerusalem* which is above, that's a City compacted, united within herself: Peace is within her Walls; and happinesse within her Palaces. Heaven's full of perfect harmony, there's musick without the least discord, but we can't look for a Church triumphant here below. And yet we meet with none so much blam'd for strife, and divisions as this of *Corinth*: indeed the very *Genius* of the people strongly inclined them this way; and though it be true that grace doth

not

not onely polish and gild over nature ; (Morality knowes how to do that) but even subdue it, and change the very frame and constitution of it : yet being that 'tis not wholly conquer'd here ; 'tis like 'twill shew it self most in some domineering corruptions, which generally reign'd amongst them ; even the Christians at *Corinth* are contentious : *Animi inflammati ebulliunt ad certamen* : they were wholly disjoynted in affection, and therefore the Apostle desires that they might be *καθηγετισμένοι* ; and this is the very time , as *Hierome* tells us, when Episcopacy was first establish't in the Church ; when one said I am of *Paul*, and another I am of *Apollos*, 'twas thought fit to set some prime Ruler over the rest for the better calming, and composing of these strifes, and tumults. And the Scholiast tels us that this *Apollos* mentioned in the text, was *πρῶτος ἐπίσκοπος Κορινθίων*, the first Bishop of *Corinth*. Now as for the words, *I am of Paul*, and *I am of Apollo*, even amongst Expositors as well as amongst the *Corinthians* there are *ἑίδες ἔδωκεν* ; for the better clearing of them it won't be amisse to compare them with that twin-place, *1 Cor. 1. 12.* Every one of you saith ; you see how quickly schisme had spread it self, how soon a little leaven had leaven'd the whole lump. Every one of you sayes, *I am of Paul*, and *I am of Apollo*, and *I am of Cephas*, (that's of Peter) and *I am of Christ*. The major part of Interpreters will by no means yield that the Apostle blames any such as said they were of Christ : but only complains of this, that whereas the greatest part of them had with full voyce cryed up *Paul* and *Apollo*, and *Peter*, only some few at length they stand for Christ ; whereas all should have challenged this honourable and glorious title of Christian to themselves. *Pauci dixerunt quod omnes dicere debuerunt*, as he speaks ; and one would have thought the very name Christian should have been better able to still these stirrings in the Church ; then that of *Quirites*, was presently to hush, and lay the commotions in *Cæsars* army. *Chrysostome* he thinks the Apostle brings it down, and puts in his own voyce ; You indeed are for *Paul*, and *Apollo* and *Peter*, *Εγὼ δὲ Χριστῷ*, I am for none but Christ, but others, and they of a very strong and piercing insight in the Scripture, think even such may justly be blamed by the Apostle that said they were of Christ ; if they did this in a violent and contentious way, either (first) so as to exclude all others from Christ that were not every way of

their mind, or else (secondly) so as to villifie the Ministers of Christ. For perhaps it might be spoken by some that had heard Christ himself preach with authority and power: and for them hence to slight *Paul*, and disesteem *Apollos*, surely this deserv'd a sharp, and cutting reprehension, A fond conceit rooted in the mindes of many now adayes; that if they had heard but Christ himself preach, they doubt not but they should have believed. Blessed indeed were the eyes that saw their Saviour, and the eares that heard the gracious words that flowed out of his Mouth; but yet such as believe not *Moses* and the Prophets, the Apostles and Ministers sent in the Name of Christ; neither would they believe it if they should hear Christ himself preaching unto them, discovering his sweetest love, and dearest affection, unbosoming and unboweling himself, wooing and beseeching them to be reconciled unto God. It has been well observed that we read of farre more converted by the Ministry of the Apostles then by Christ himself, because he provided to magnifie the Excellency of his spiritual Presence above his Personal. Even such may be blamed as say they are of Christ. Now as for the other branch, *I am of Cephas*, we never read of *Peter's* being at *Corinth*, 'tis like therefore 'twas spoke by some Jewes, that crept in amongst them, and extolled him as their Apostle: *Peter* being a Minister of the Circumcision, as *Paul* was of the uncircumcision. And therefore the Apostle useth the name *Cephas* rather then *Peter*; it being *nomen Hebræo-Syrum*; with which the Jews were much better acquainted. The Popish Expositors they are of *Cephas*, *Baronius*, and his troops would fain perswade us that the Apostle doth not blame any such as said they were of *Cephas*, no more then he doth them that said they were of Christ. Such indeed as follow'd *Paul*, and *Apollos* must needs be schismaticks, but such as kept themselves to the prime Bishop, and chief head of the Church next under Christ, to *Peter*, these are Catholicks like themselves. Others that can't wike so much but that they must needs see *Cephas* followers come under the Apostles reprehension; they sweat and take great paines to very little purpose, whilest they go about to prove, that by *Cephas* here is not meant *Peter*, but some of that name, that preach at *Corinth*, but who it should be they can't very well tell. You see how *Cephas*, who like his Saviour was, *κλερκτος & τιμιος*, becomes

becomes to the λίθος προσκόμματος, ἡ πέτρα σκανδαλίου. Was Peter any better than a σωτήρ θεῶν? and doth not the argument hold as strongly? Was Ceph̄as crucified for you? or were you baptized into the name of Ceph̄as? This indeed we'll easily grant, and 'tis by the joynt consent of all Interpreters, that under these names of Paul, and Apollos, and Peter; there is a reprehension wisely and warily couch'd of such false Apostles as were amongst them, whom Paul, 2 Cor. 11. 6. stiles τὸς ὑπὲρ λίαν ἀποστόλους; Words so big with Emphasis, as they hardly admit of a Translation, yet thus that place is rendred, *I was not a whit behind the very chiefest Apostles*: Where Paul doth not speak (as it is usually taken) in respect of such as were true Apostles, but only in reference to such as had nothing to set them out, but lofty words of their own, ἰπποβάμονα ῥήματα. One would have thought ὑπεραπόστολοι had been a swelling Title, and somewhat with the highest: but they in their own conceits are ὑπὲρ λίαν ἀπόστολοι. Paul acknowledgeth himself lesse then the least of the Apostles, and unworthy to be called an Apostle; and yet he did μηδὲν ὑστερῆσαι τοῦ ὑπὲρ λίαν ἀποστόλων, he might well have the preheminance of them. These were they that thought to ingratiate themselves with the Corinthians, by an outward pomp of words, and splendour of humane wisdom, they made τὴν εὐλασίαν δόξαν τῆς ἀπάτης. So the Scholiast; they did ἰδιοποιᾶν τὸν λαὸν τῷ χρεῖ, as Photius, they did monopolize the people, when as they should μάλλον σιωπᾶν, ἢ ἐνοποιῆν; setting out Truths, in a painted and meretricious bravery; nay, blending them with errors and humane devices, with the crude imaginations of their own brain: And thus the Apostle tacitely insinuates an argument, *à minore ad majus*; If it were a grosse and carnal thing, as no doubt but 'twas, to side with Paul that planted the Church, and to glory in Apollos that water'd it: Then much more to side with such a false Apostle, that went about to overthrow it, and such another that meant to extirpate it. And that the Apostle thus aims at them, 'tis clear out of the fourth Chapter of this Epistle, and the sixth verse. (Τὸ προσομοῖον ἀπάτης ἔδειξε τὰ κρυπτόμενα πρόσωπα, Chrysostome:) These things sayes he, have I transferr'd in a figure to my self, and to Apollos ταῦτα δὲ μετεσχημάτισα. Hec transtuli in faciem meam, according to the Syriack, ταῦτα δὲ σιωπικαλυσάμην; if we would render it

Hellenistically, as *Heinsius* tells us. These things have I hidden-ly spoke, and yet not so secretly, but that they might very well take notice of it. But yet thus he did, that his reproof might be καὶ παρὰ τὴν ἐντολήν, as the Sholiast speaks : ἀλλὰ τὴν ἐντολήν διὰ τοῦτο. *Chrysostome*, a word well entertained ; that he might soften, and supple his reprehension, so as it might become a precious Oyl : that he might by no means exasperate these false Apostles ; lest thus, while he spoke against Schisms, & tumults in the Church ; he might increase them which were already, and occasion greater. And therefore, as a Learned Interpreter hath well observed : 'tis like that they did not yet strike at the essentials, or fundamentals of Religion : for then *Paul* would have more openly, and piercingly reprov'd them. His words now were smother then Oyl : but then they should have been very swords. You see the wisdom of our Apostle, and you see the pregnancy of Scripture-sence, which in the same speech hath several aimes, all full of excellent use. *Paul* here takes off the *Corinthians* from their siding with false Apostles, and from their over esteeming conceit which they had of true ones. And though some take the former to be the main drift, and scope of the place : Yet I shall rather incline to them that rest in the latter, as the more proper and genuine meaning of it : having more vicinity with the letter of the Text, and being clearer out of the whole Series of the Chapter : For what is *Paul* ? and what is *Apollo* ? *Paul* did but plant, and *Apollo* did but water : 'Twas God only that gave the increase ; so that he that plants is nothing, nor he that waters, but God that gives the increase. You see how the Apostle makes this τὸ ἔργον, to beat down those over-high thoughts which they had of such as indeed deserv'd esteem, and double honour : of such as were *nuncii pulchri pedes*, as the Hebrews love to speak. Oh, how beautiful were their feet, that brought the glad tydings, of Salvation : and yet such must not be adored, and deify'd ; as if the gods had been come down amongst them, as so many Saviours that had been crucified for them, and into whose Name they had been baptized. Now that the *Corinthians* did thus glory in them, 'tis sure, and that in a double respect. 1. As being baptized by them : and thus, *I am of Paul, and I am of Apollo* ; is as much as *I am baptized by Paul, and I by Apollo* ; and this was strengthened by an erroneous conceit amongst them, that the efficacy of the

the Ordinance depended upon the worthinesse of the Minister; Therefore *Paul* in the following words tels us for his part, that he baptized very few of them: lest they should say, that he baptized into his own name. And I find in very good Authors, that from this time, the form of Baptism in the Greek Church was altered: For whereas before, 'twas *Εγὼ βαπτίζω*, ever since this 'twas *βαπτίζεται ὑπὸ τοῦ Ἰησοῦ Χριστοῦ* lest they should seem to baptize into their own name. It is not for me to question the wisdom of the Church, in altering their form; But this I am sure, that that which we still keep, is very warrantable: while the Minister saith, *I baptize thee*. 'Tis clear, not in his own name, while he addes, as they also did: *In the name of the Father, and of the Sonne and of the holy Ghost*. But secondly, *I am of Paul*, and *I am of Apolls*: They are words of such as glory'd in the several Gifts, and diversity of Excellencies which they had in preaching the Gospel, and publishing the welcome newes of Salvation by Christ; and thus 'tis, *I am Pauls* disciple, and *I am Apollos* his. One likes the powerful plainnesse of *Paul*, another the ample plenty, and variety of *Apollos*: A third, the solidity, and perspicuity of *Cephas*. And here we will see as well as we can, by those obscure *vestigia* which we meet withall, wherein their several excellencies lay. And as for *Paul*, we find him himself yielding by way of confession; *2 Cor 11. 6*. that he was *ἰδιώτης ἐν λόγῳ*, rude in speech. Although indeed, I know not where to meet with more strong, and masculine Eloquence, then in this our Apostle; that eloquence that had *ἡ βαρεῖα*, as *Eunapius* speaks: Eloquence more fitted, and suited to the persons to whom he spake, and the place where he was: Yet this was that so much objected to him by those false Apostles, that prided themselves so much in a flaunting gaudy eloquence of their own; and esteemed *Pauls* preaching meer simplicity; and their followers, even the wiser sort of the *Corinthians* thought it no better then foolishnesse, as he himself tells us. But some of the most Christian sort amongst them, they ran into the other extreme; and were so farre in love with that as they lik't none else. He preach'd in a plain and a familiar way, sharply convincing the judgement. We have these characters of *Apollo* in the 18th. of the *Acts*: that he was, 1, *άνδρ λόγιος*, *ἄνθρωπος λόγιος* an eloquent man. 2, *δύναμις ἐν ταῖς γεραις*, *δύναμις ἐν ταῖς γεραις* well

well skilled in the Scriptures, so the Idiom carries; we render it powerful in the Scriptures. 3. ζῶν τῷ πνεύματι, he was earnest in his preaching, fervent in spirit. 4. ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς, he taught us accurately, exactly; we have it diligently. 5. He did πῶρρησιάζεσθαι. As the Heathens painted their *Apollo*, their god of eloquence; he had his harp, and his arrowes, his sweet and piercing expressions, there was the voyce of the Charmer, charming most sweetly: and there were arrowes in the hand of the Mighty: happy he, for he had his quiver full of them. I suppose he wrought chiefly upon the affections, in a more Rhetoricall manner, ...

Cephas, he laid down the Principles of Religion in a more Catechetical way; he opened the Scriptures, and discovered a treasure of Heavenly wisdom in every *iota* of holy Writ. Such places, as he is in Epistle calls τὰ δυσνόητα, he layed them γυμνά καὶ περὶ χαλκισμένα, that I may borrow the expression in the Hebrews, and so he was more for the enlightening, and information of the mind. *Peter*, he unsheathed the Sword of the Spirit: *Apollos*, he flourish't, and brandish't the glittering Sword: *Paul*, he strikes with it, and pierceth to the dividing asunder of the joynts and marrow: and to the discerning of the very thoughts and intentions of the heart: And though those here say no more, then *I am of Paul*, and *I am of Apollos*: Abrupt language will serve their turn; it is enough they can expresse their mindes: Yet no doubt, but some of the *Corinthians* could spin out their thoughts into a fairer thred, and thus one might speak for *Paul*. -----

What, did you ne're hear *Paul* preach? Did you ne're see him weild those weapons of his warfare, which are not carnal; but mighty through God, to the pulling down of the strong Holds of Satan, and to the beating down every high, and towering imagination, which advanceth it self against the Knowledge of Christ: and captivating it into the obedience of Jesus Christ? Oh how he speaks, as if he were within a man; as if he supplied the place of conscience! He has a window into the breast; he opens the window, and darts in a beam of irresistible light: Which though vain man may seek to imprison in unrighteousnesse, and thus become the Jaylor of Truth: Yet as the Light for a while, shut up in a cloud; easily breaks prison, and shews its glorious face

face to all beholders : So the Truth discovers it self, will set it self at liberty ; and, when he sees his prisoner loose, like that other Jaylor in the *Acts*; fall down, and amazed, cries out, *Sirs, what shall I do to be saved ?* 'Tis hard to imprison so strong a light. *Cephas* indeed preacheth very well, and soundly ; And *Apollos* perhaps with more Elegancy of expression, and greater discovery of affection ; but give me the convincing strength of *Paul*, who though he be rude in speech, yet he comes in the very evidence and demonstration of the Spirit ; as for me, *I am of Paul*,

Another he's for *Apollos*. 'Tis true, *Paul* preaches very powerfully, and so doth *Cephas* very profitably; but yet me thinks none so movingly as *Apollo*. O did you see with what a sweet facility he slides into his hearers ? O how with a happy fluence he insinuates himself into them ? Oh did you see how *Πιστις* and *Ἀγάπη* met together, how sweetness and violence kiss'd each other ? Did you mind with what a holy variety he refreshed his hearers, and how he led affection by the hand which way he pleased ? One while he dips each word in a tear ; another while he steeps every phrase in honey ; now he breaths out flames that he may thaw a frozen generation ; by and by he speaks in a silken Dialect ; and cloaths his speech with the soft raiments of a more pleasant eloquence. If he flames in terrors you'd think the Pulpit a mount *Sinai*, nothing but thundring and lightning, and the voice of the Trumpet ; so that the people exceedingly quake and tremble. If he breath out peace, and open the bowels of mercy, if he display the riches of reconciliation in Christ, why now it becomes a mount of Olives, nothing but peace and sweetness, and gentle air. Christ is seen in the mount, now his Doctrine drops as the rain, and his speech distilleth as the dew : as the soft rain upon the tender herbs, and as the showers upon the grass. Heavenly *Apollo* ! How is my soul taken with thy powerful eloquence ? O that I might for ever live under so happy a Minister ! Let whose will be for *Paul*, *I am for Apollo*. A third, he's for *Cephas*.

For my part, I like *Paul* well enough ; neither can there be much fault found with *Apollo* : but yet none pleases me so well as *Cephas*. O how doth he explain the Oracles of God, and unriddle the mysteries of salvation ? O how doth he stoop to the

lowest capacity; and feed us with the sincere milk of the word that we may grow thereby? how doth he come with line upon line, drop upon drop, precept upon precept, here a little, and there a little? O how doth he unvail and unmask heavenly truths; so as each eye may see their beauty, and every soul become enamoured with them? What a lustre doth it set upon the pearl of price, so as one would willingly part with all they have for the purchasing of it? Let others follow *Paul*, and admire *Apollo*; I am sure I profit by none so much as by *Peter*; I am of *Cephas*.

You see here the *Corinthians* vanity, and in it our propensity to glory in men, and that because we are carnal, which brings us to the Apostles censure pointed with a stinging interrogation, *Are ye not carnal?* ἔχ' σαρκικοί ἐστε, *nonne homines estis?* So the vulgar Latine, it seems that makes equivolent to be men, and to be carnal; indeed there's but little difference, *Paul* himself calls it in the former verse κατ' ἄνθρωπον πειρασθῆν. *Nonne corporei estis?* So the *Syriack* hath it, as it is usually translated, Don't you seem to be all body, to have nothing of a soul in you, nothing of a more refined part, whilst you thus judge only according to outward appearance? and so I suppose ἀντὶ σαρκικὸς is a degree below ψυχικός, and yet he favours not the things of God. But the force of the Original there reaches further; even to this *Nonne cadaverosi estis?* as the word פְּנֵי, from whence it springs, plainly shews. Carnal men they are dead in trespasses and sins (τῶροι ἐμψυχοι, as *Lucian* calls old men) though they esteem it their only life, as he sings *Vivamus mea Lesbia*.

But 'tis to be took in a more candid sense: for the Apostle speaks to such as were regenerate, and in the state of grace, to such as were νεόφυτοι, he himself calls them babes in Christ, so that here 'tis meant either (first) have not you such gross apprehensions as carnal men use to have? or else (secondly) are not ye carnal in this? and thus the most refined and spiritualized Christian is gross, and carnal in part. In the best soul there are Schisms and Divisions, even here and there are ἑπιδες καὶ διχοστασίαι. Ἐγὼ καὶ ἡμῶν διττός ἐσσι καὶ σύνδιττος, as the Moralist: Every one has a double self, an Antagonist within himself. We use to call a friend *Alter ego*; but here the ἄλλος ἐγὼ is the greatest enemy.

enemy. This *Plato* means when he tells us of his τὰ τῆς ψυχῆς ὑπερ-
 ζύγια τῷ χείρονος πρὸς τὸ βέλτιον ζυρομαχῶντες, καὶ τὸ ὑνίοχον διαλαβόν-
 τες. 'Tis like they reacht no further then the rebellion of the
 sensitive soul against the rational, the struggling of reason with ap-
 petite: But we know of a nearer, and so a sharper conflict between
 the flesh and the Spirit in the regenerate, the fight's described at
 large by our Apostle in the seventh to the *Romans*; and this is
 that which a Christian so much groans under; as *Porphyry*
 saith of *Plotinus*, that he so lived, ὡς αἰχμνόμενος, ὅτι ἐν σώματι ἦεν.
 we find it true in St. *Paul*, when he cries out, *O whole deliver*
me from this body of death! ὡς αἰχμνόμενος, ὅτι ἐν σώματι ἦεν.
 But I shall let this pass as not being formally in the Text, but only
 virtually there, & by just consequence might be deducted from
 it, as many the like observations also might; and wee'll look upon
 the several aggravations in these words: *Are ye not carnal?*
 (first *You*, that for time and means might have been spiritual;
 Διζήμεαι Λυκώεργε τίαι χεῖρες, as he in the Greek Epigram calls
 out to *Licurgus*, that cut down so many Vines because they
 brought forth too much fruit, the blood of the grapes which he
 thought too generous: he speaks to him that he would be pleased
 to cut down his, because it brought forth none at all. What could
 they have done more to you then they have done? and when
 they looked for grapes, do you bring forth wild grapes, full of
 sowerness and bitterness, nothing but strife and contention?
 is this the fruit of *Paul's* planting, and *Apollo's* watering? Nay
 how can they gather grapes of thorns, or figs of thistles! You
 that have drunk in the rain, which so often fell upon you: do
 you now bring forth nothing but briers and thorns! Διζήμεαι
 Λυκώεργε τίαι χεῖρες, or else you may look for the terrible curse
 upon the fig-tree, *Never fruit grow on thee more.* Is this your
 best improvement of your so many precious and golden oppor-
 tunities? have you thus learned Christ? hath the bright Sun-
 shine of the Gospel beamed out so strongly and gloriously upon
 you, and can't it so much as warm your affections, while you
 thus neglect and abuse the means of grace, *Are you not*
carnal?

2. *You* that would seem to be spiritual, are ye not carnal?
 What's become of your fair shews, and promising out-fides, and
 specious professions! are they vanisht into this nothing, or

worse then nothing! are our budding hopes so soon blasted, and do your forward resolutions so quickly languish? *You* that would have counted it an injury not to be thought Christians, and members of the Church, what do you mean to tear and rend the body in pieces? *You* that would have been lookt upon as living stones, fit to build God an house, an habitation for the God of *Jacob*, do you now go about to demolish so fair a structure, and to bring into the Temple the noise of axes and hammers? *You* that would have been thought sharers in the communion of Saints, and to have had a chief part in that Spiritual consort, do you now put all out of tune by your strifes and dissensions? while you shew no better fruits then these; what ever you seem to be, are ye not carnal?

3. Some of you that are truly spiritual, yet here in this, are ye not carnal? *ἡ ἐξ ἀδελφῶν*; who hath bewitcht you, O Corinthians! that having begun in the Spirit, you should end in the flesh? *You* that are reconciled to a God of Peace, and redeemed by a Saviour that breath'd out nothing but love: *You* that are sanctified and seal'd by the Spirit of unity, and have embraced a Gospel of peace in all meekness and subjection of mind, laying down your weapons of defiance; why do you now resist the goodness of so gracious a God, and kick against the bowels of so sweet a Saviour? why do you grieve the Holy Spirit, and disgrace the Gospel, as if that taught you to be contentious? nay *You* that know that 'twas the hand of omnipotency that pluckt you out of the jaws of Hell and destruction; and how 'twas not in the power of man or Angel to unsettle you of the least corruption; *You* that know how jealous God is of his honour, and how he takes it more heinously to be robbed of it by his own people; whilst you now attribute all to men, as if they were the Authors and Finishers of your faith, are ye not now carnal?

4. Even in that which you think your selves spiritual, are ye not carnal? Perhaps you think you honour *Paul*, and reverence *Apollo*, and give due respect to the Ministers, but know that they are the friends of the bridegroom, and would have presented Virgin-souls unto Christ, and whilst you dote upon other loves, and fix your thoughts on inferior objects, you break *Paul's* heart, and discourage *Apollo* in his labour. *Paul* took you for his Crown, and Joy, but you prove no better then a crown of

of thorns, and pierce him through with many sorrows. *Paul* called you his Epistle. but you prove his blot, and now methinks you should correct your own thoughts, and even acknowledge your selves carnal.

5. In all this I appeal to your selves: *Are ye not carnal?* Be your own Judge, collect your thoughts together: consider it but with a serious and composed Spirit; carry your selves to the rule, to the law, and to the testimony; see whether this be to be carnal or no, if you deny it, why thus you'll prove your selves carnal, and more carnal then we hope you are: No question but you are carnal. And thus much may serve for clearing of the Text. We'll now sum up the words together, and then they will amount to this proposition.

That it is a gross and carnal thing to glory in the worthiness and excellencies of them that dispense the Mysteries of Salvation. And (first) as it seeks to eclipse and obscure the glory of God. *Nam ea est conditio imperandi, ut non aliter ratio constet, quam si uni reddatur.* God hath taken all means for the brightning of his own Crown, and he that dares set it upon a creatures head; he that goes about to wrest the Golden Scepter out of Gods own hand, and to place a creature in his Throne, must needs be *reus laese Majestatis* in a high degree. *Nobis obsequit gloria relicta est.* As he in the forenamed Historian told his Emperor, though a cruel Tyrant; this is all the honour left to us, and it is enough to be wholly subject to so great and good a God, and to give all the glory unto him. *Let not then the wise man glory in his wisdom;* no neither let others glory in his wisdom, for it is gross idolatry to attribute that to man which is due to God, to make them אלהים which at the best are but אלהים, even these Idols are nothing. Now God that made us, and knows our mold and fashion, the weakness and frailty of our nature; how we use to pore upon the immediate agent, as present to our senses, and obvious to our apprehensions; though far inferior, and of a more ignoble being, as wholly dependent upon a higher cause: he therefore chose himself so weak an instrument, as we could not possibly imagine, that that should have sufficient influence for the producing of so great an effect; as by the few words of a weak frail man; a precious and an immortal soul should be eternally saved, which most make a greater work then that of the creation;

creation; that so we might be necessitated to look higher to the powerful hand of God that brings so great things to pass. And this is his usual method and manner of dealing. Thus hath he chosen the foolish things of the world to confound the wise: and 'tis plain as they tell us in Opticks, that *Μεγαλόφθαλμοι non sunt acuti visus*, they give the reason, *propter radios in illis dispersos magis & dissipatos*: Men of vast Intellectuals, of very fair eyes *μεγαλόφθαλμοι* they do but *μυωπάζεν* in spirituals; they have some broken and scattered notions, which cannot represent heavenly truths in their proper species: when as some of a less eye, oh how quick and piercing are they into these holy Mysteries, and such as are dim-sighted in Philosophy become eagle-eyed in Divinity. Chrysostome tells us of two in his time, a Greek and a Christian, that were very hot in dispute, whether *Paul* or *Plato*, were the better Schollar. The Christian he amplifies *St. Paul's* wisdom and excellency, the Greek scorns him, as rude and simple, and his writings not comparable to *Plato's* Philosophical and lofty stile. The father he comes as 'twere to moderate; and when he had magnified *St. Paul's* learning, he seems to chide the Christian, that he did not yield the other what he would have. Grant indeed that *Paul* came in a more plain and unlearned way, *κατηρέα τοιαύτη ἐγκωμιόν ἐστιν, ὃ βλασφημία ἢ ἀποστόλων, ἀλλὰ δόξα.*

Nothing tended more to the advancement of the Gospel, to the stopping of their mouths, then the considerations of this, that a few weak men by the foolishness of preaching: the preaching of a crucified Saviour confounded the grand σοφί of the world, and more prevailed upon the hearts of men, though prepossessed with contrary principles, then ever they could do with all their wisdom: For an handful of naked impotent men to conquer an whole host of armed Champions. These are *λαμπρὰ τὰ νικητήρια*, as he there speaks. Alas! *Moses Atticissans* had a veil upon his face, and ὁ θεός could not see into so divine a mystery; nay, God hath chosen the *τὰ μὴ ὄντα*, the meer Non entia of the world, to bring to nought the things that are. A strange Paradox, and enough to amaze an *Aristotle*, to hear of a Non Ens annihilating an Ens; and yet no principle surer, or clearer in all his Metaphysicks, if it be took in this spiritual meaning: and that because, God hath chosen the things which are not at all

in mens apprehensions; and of a very thin and weak being in themselves. *He hath chosen these to bring to nought the things that are.* That thus his power may be the more eminent in their weakness, and his Majesty shine more gloriously in their contemptibleness. God could have clothed some bright *Seraphim* with light as with a garment, and sent him to have sparkled out Divinity amongst us. He could have made his Angels *ἀντρυγίδες πνύματα*, even in this sense ministring Spirits, for the good of them that should have been heirs of salvation: But then, we should have been took up too much with the glittering of the creatures, and our eyes dazled with their brightness. God therefore hath made these *stars*, even of the first magnitude to disappear, that the *Sun* may be all in all. He hath hid the pearl in a shel, and shut up his treasure *ἐν ὅσῃσιν οὐκ ἔστιν ἀποκρύπτειν*: by an infinite condescension he speaks to us by *Moses*, and thus delivers the Gospel too by the hand of a Mediator. He hath sent us men *ὁμοιωμένοις* *Paul* and *Apollo*, and these fishers of men they came not with their silken line, and their golden hook; with the inticing words of mans wisdom; as they do that go about *διδάσκειν ὑμᾶς*; no, they lay down the naked simplicity of the Gospel. *Paul* doth but plant, and *Apollos* doth but water; and God is pleased by so weak means, in so plain a way, to bring about his own glorious ends. *Ipsū cælum stultitia petimus*, in a better sense then er'e the Poet meant it, even by this foolishness of Preaching. Why then do you gaze on *Paul*, and glory in *Apollos*: as if it were *Paul's* great parts that raised the Gospel, and *Apollos's* eloquence that set it off? What's this, but to oppose the Almighty, and to counterplot wisdom it self? God took this as a main way for the advancing of his glory, and you make't (as much as in you lies) wholly derogatory from it: and judge you, whether this be to be carnal, or not, *Εἰς κλέαν ἢ ἔρω, ἢς Βασιλεὺς*. Not unto us, O Lord, not unto us: but unto thy Name be given the glory.

2. It is carnal, as it takes from the word of God, from its innate strength and excellency: from its divine Majesty and Royalty.

1. From its strength and excellency. The Gospel shines with its own beams, and need not borrow light from *Paul*, nor lustre from *Apollo*. When God hath once writ with his one finger upon

upon the Tables of stone, they need then no humane polishing; and the Gospel is very gloriously clothed with such ornaments as Christ hath put upon it. The Image of God stamp'd upon the word, and this superscription is that which hath made it so current, and all other writings to be but *κίβδηλόν τι* in comparison of it. And in the plain preaching of the word, what a force and energy goes along with it; This is the voice of the Lord so powerful, that brings down the lofty Cedars in *Lebanon*, and crusheth the strongest Oaks in *Bashan*. Mans eloquence doth but weaken and soften the voice; and whilst it would mak it more pleasant, makes it less powerful. That which *Plutarch* tells us of the *Spartans*, who for brevity were wont to speak as it were characters, and sentences *in puncto*; and for the weightiness of speech, they speak in the lump and massy sentences; he sayes of them, *ὁ λόγος Λακωνικὸς ἐκ ἤχει φλοιδόν*; 'tis true here, *Verbum Dei est sine cortice*; 'tis all pitch and strength, *σομῦται οἷς τὸ δραστήριον*, as he there goes on, it is edged into efficacy. God himself hath been pleased to whet his sword; as the *Lacedemonian*, when he was asked whether his sword was sharp or no; replyed that it was *ὀξύτερον διαβολῆς*, sharper then a Calumny. 'Tis like his sword was not so sharp as his expression; but to be sure this two-edged sword, as 'tis *πρωτότερον ὑπὲρ πάντων μάχαιραν* so 'tis *ὀξύτερον πάσης διαβολῆς*, it can pierce through all oppositions, cut a sunder the contradictions of men, the most Gordian knot, the most *nodosum ingenium*, as he calls *Tiberius*: but then the quickning power of the Spirit must go along with it; as that famous Captain when he had lost his sword, he told his enemies it was not so much the sword, as the arm; unless the arm of the Lord be revealed, there is none will believe our report, unless this formative vertue go along with it: instead of *σπέρμα μένον*, it becomes but *σπέρμα ἄκαρπον*. Our Apostle in the second Chapter of this Epistle, tells us of a demonstration of the Spirit; Now *ἀπόδειξις* (as he hath it) is *ὡς ἀληθείας*, the native gloss of truth, which clearly shews it, and presently convinceth man, there's no disputing against a demonstration. The word that evidences it self, and the Ministers they may strongly perswade; but unless the Spirit demonstrate, the soul hath never compleat satisfaction; and the Spirit that may save extraordinarily without the Word, but the Word cannot possibly save without the Spirit: but

But if this accompany it : O then, there is a glorious Twilight springing from them both ; and irradiating the soul with powerfull, and enlivening beams arising with healing under its Wings. O then, the Sword of the Lord, and of *Gideon* conquer most victoriously, and then there's none able to withstand it ; though like *Mars* himself he be *tunica testus adamantina*, and though this be in the hand of the weakest Messenger ; he that will resist it, must *δομαχεῖν*, and such a one hath no great hope of victory, but he must fall down with Saint *Paul's* Idiot ; and cry out, Surely God is in you of a truth. Why then do ye attribute all to *Paul*, and ascribe the glory to *Apollo* ; as if the Word were a dead Letter, till quicken'd by *Paul* ; and an empty breath, unlesse animated by *Apollo* : as if *Paul* did not only plant, but blesse ; and *Apollo*, not only *πορίζων*, but *ἀνξάνων* ; *Et Deus interim nihil faceret*. He stood as Spectator all the while : when as indeed, *Paul* is but at the best, *Echo Domini* ; he reflects the sound of the Gospel ; the Echo that never speaks till it be spoken to : What I have received from the Lord, that deliver I unto you, and not as that doth *dimidiata verba* ; no, he acquaints you with the whole Will and Counsel of God. And *Apollo* is but, as *Aristotle* calls a servant, *ὄργανον ἐμψυχον* ; he is *Cythara Dei*, strung and tun'd by him, touch't by his Spirit, and then making a most sweet and graceful melody. *Paul* may spend his strength in vain, and *Apollo* may stretch forth his hand all the day long to a gainsaying, and disobedient people. *Peter* himself may toyl all night, and catch nothing : Men of most rare accomplishments, and of indefatigable indutry may spend all their dayes, and not save a soul ; and others of far weaker abilities, may add daily to the Church such as shall be saved. God by his secret judgement may blast the labours of the one, because men glory too much in them : and by his goodnesse he may give encrease to the other, because he hath more glory by them. This we are sure, 'tis the same Word preach't by *Paul*, and by other his fellow-labourers ; and the Spirit breathed when it pleases, and blowes where it lists. And though these here had some more plausible excuse for their siding with *Paul*, and glorying in *Apollo*, as men furnisht with extraordinary gifts, and the blessing of the Spirit in those Primitive times, accompanying their labours in a more then usual manner ; yet you here the Apostles tharp
C reproof

reproof of them, even for this: *are ye not carnal?* But then,

2. As it takes from the Majesty of the Word. Is it fit that the Word of God should stoop to mans fancy? Why, here's *Paul* and *Apollo*, men of admirable endowments, and of most exact holiness preaching the same Gospel, and yet 'tis embrac'd by some, when coming from one; and neglected, when publish'd by another. It is the same truth, but not in the same dresse: It is a sign, they never receiv'd the love of the Truth; plain Truth won't please them, it must be set out in such attire, as may best satisfie their eye: though sometimes not becoming the purity of so chaste a Virgin. This *Lumen siccum* (as he speaks) doth patch and offend many mens soft natures. And though no doubt but *Paul* and *Apollo* deny their own excellencies, and become wholly subservient to the Gospel; yet even in them they find somewhat to preferre one before the other. And unlesse the Word of God were, as the Jewes tell us of the *Manna*, though very fabulously, (yet we have the same in the *Apocrypha* in the 16 of *Wisdom*; that whatsoever Character, or *Idea* of taste a man shap't to himself in his fancy when he was eating the *Manna*, as most pleasant and delightfel to him, it serv'd to the appetite of the eater, and was temper'd to every ones liking:) unlesse the Word of God had so many severall relishes, agreeable to every ones liking: Even this, though Angels food shall be loathed, and nauseated, and surely this argues a carnal Spirit. Must the *Βασιλεὺς* *Basilix* bow to you? and the Gospel of the Kingdome become so basely serviceable, as to do homage to your lusts? must that Word which should search the Conscience, tickle the fancy, and feed a worm of curiosity that never dyes? What are these but as *Plutarch* calls, inquisitive delatours *ἰσχυροὶ*, or in the Apostles phrase, *men of itching eares*, that catch more after an elegancy then after a promise, and are better pleas'd with a criticisme then with a practical Truth. You know whose speech 'twas, *Pruritus disputandi est Ecclesie scabies*. Wee'l mould it a little to our purpose, *pruritus aurium est anima scabies*. 'Tis carnal, as it takes from the Word of God, from the strength of it, from the majesty of it.

3. (Which is the main Argument urged by our Apostle) as it breeds ruptures in the Church, schisms, and divisions, which;

First,

First, Hinder the communion of Saints: For all communion flows from union, and division takes that away. Some go about to make unity the very form of being, to be sure, it tends much to the well-being of the Church. O how happy, and pleasant a thing it is to see the Churches children spreading themselves like Olive-branches round about her table in a peaceable, and flourishing manner! But when they shall τὰς ἑαυτῶν λαμπρότητας, ἐαυτῶν ἀμυρώσιν νομίζον, (as he speaks) *think that the brightness of their Brethrens condition, doth but obscure, and shadow theirs;* and thus: πᾶσι δὲ αἰσχρὸν πρὸς δις, (as he most elegantly,) *if there be the least ansa or occasion of strife, Passion presently hooks it in, and is too apprehensive.* When one shall say, I am of Calvin, and another, I am of Luther; when as they might both meet in the name of Christian; nay, when by most ridiculous dissention (for we have heard of such a *εὐνομαχία*) when one shall say, I am of Martin, and another, I am of Luther; whereas they did but divide *Martin Luther*, for they were both of his Religion; what must this needs bring, but a deformity and confusion upon the face of the Church, οὐκ ἔστιν οὐδὲν ἔνθα εὐνομαχία, enough to make up a *Chaos*.

Secondly, These Schismes, and Divisions, they stop the progress of the Gospel. If Christians would but take the *Moralists* counsel *ἔξω τρέψιν, καὶ ἀποχρύψιν τὸ βάσκανον* to spend, and derive their Malice some other way; as civil Wars are often quenched by setting upon some common enemy: This was alwaies the *Cretians* custome, and from thence 'twas called *Syncretismus*: If we could hear of some happy *Synchristianismus*, when the Hearts, and Tongues, and Pens of all them that profess the same faith in sincerity, would agree amongst themselves, & wholly oppose the main adversary: If we had not such narrow, and contracted souls: if God would be pleased to give us a larger heart, so as every one would become a *καὶ οὐκ ἔστιν ἀγαθόν*, wholly let go his private aimes, and study the publick good; what might not united forces do? How quickly would all difficulties vanish? every Mountain become a plain, the seven Hills amongst the rest? And the goodly fabrick of the Church would go up with the shoutings, & acclamations of Grace, Grace, and quickly be at the top of its spiritual Glory. O how should every one with the consideration of so happy a time have τὴν ψυχὴν ἑαυτοῦ χερσίν, as *Eunapius*

speaks most elegantly; a sweet Chorus of well tun'd affections, and a spirit tripudiating for joy, as *Abraham* did ἀγαλλιάσθαι, when he foresaw Christ day, though that were a far off, and this near at hand.

Thirdly, Schismes and Divisions give great advantage to the enemies, and set up the Kingdom of Satan, the Prince of the Ayre. The Church thus becometh militant against her self, and the enemy becometh triumphant. The devil danceth at discord; and as St. *Chrysostome* observes, when he heard that so goodly, and populous a City as this of *Corinth*, πόλις μεγάλη & πολυάνθρωπος was like to entertain the Gospel; he knew no better way to hinder the success of it, then by presently planting a spirit of discord amongst them; as well knowing, that a Kingdom divided against it self, could not long stand. And all his agents that are subordinate to him, *Nihil spei nisi per discordias habent*, as *Tacitus* saith notably of some in his time; and as he of others, they do *per abrupta inclarescere, sed in nullum Reipublice commodum*. We might learn more wisdom of them that are wiser in their generation, then the children of Light; what a strict union and confederacy have they among themselves, as that in *Job* is usually allegorized: *These scales of the Leviathan are shut together, as with a close seal* in respect of their secrecy, and combinings; and if they chance to be at variance, and jarre amongst themselves, they have a sure way of meeting, and reconciliation by a joynt opposing of the Church. But then as it gives this generall advantage, so more specially, as it is the Original of all errors, and the inlet of all heresies. When men by a strange προσωμοποίησι shall set upon some one as an Oracle, and perpetual Dictatour in Divinity; If such a one broach an errour, O how greedily do they drink it as if 'twere pure Nectar, some saving Truth! when at the best it is but the Poyson of Aspes, a deadly, and desperate errour. The devil thus serves them as *Agrippina* did *Claudius*; he mingles poyson in their delicate meat, and they fall to't with an appetite. As that great Schollar hath well observed; they were alwayes learned men, which have been *hæreticorum Coryphæi*: So withall they have been such, as by some deceitful carriages have won the hearts, and esteem of men, and thus could spread their infection farther. And though 'tis true, that *Paul*, and *Apollo* here mentioned in the Text, were in a manner, privileged

viledg'd persons, acted by an extraordinary spirit; no fear of this in them; yet some that are admired as much, or more then ever they were; we can't tell how to secure them from it. and this is the third respect why 'tis carnal to glory in men, because it breeds Schismes and Divisions in the Church, which hinder the communion of Saints: stop the progresse of the Gospel; give great advantage to the enemies, they being bolder to oppose, and that being weaker to resist, and then in a more special way, 'tis laid open to all errors, and heresies.

Fourthly, As it drawes evil out of good; and surely this if any thing else argues a carnal Spirit. Gods attributes shine very gloriously, his wisdom and power more especially and eminently in extracting good out of evil; the least touch of Providence turns all to gold, even sinne that seems to be all drosse, a meere obliquity, a Transgression of the Law; yet even this by the over-ruling Hand of an infinite Wise God, becomes a clear illustration of his Glory, and the crucifying of the LORD of Life, shall tend to the salvation of the Church: And a Christian thus far participates of the divine Nature, as that he can draw good out of evil too, sweetnesse out of the worst condition, and gain strength by his corruptions. What then, must it needs shew but a divelish, and envenomed spirit, that assimilates to it self, to turn every thing to poyson, and this is the nature of corruption. Every thing that a carnal man toucheth, is defiled: he soyles every Ordinance, and discolours every blessing: turnes the Grace of God into wantonnesse, he fights against God with his own Weapons, with his most precious favours *ἀγρυπαῖς λογχαῖσι*, by a most strange Chymistry; he extracts drosse out of the purest refined gold; flegme out of quintessence; dregs out of the purest spirits; a savour of death from that which breaths out nothing but life, and happiness. 'Tis clear in the Text. What a choyce and magnificent gift was this a *δῶρον βασιλικόν*, to adorne the Church with all variety of excellencies? These made up the *ἑσθῆτα πποικιλμένω*, they are the Needle-work in the Spouses Garment, the *opus ocellatum*, Gods *πολυποίκιλα σφία*, I and his *πολυποίκιλα χεῖς* abundantly displayed themselves in them:

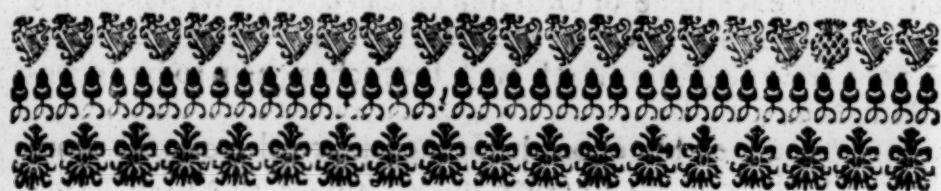
These were the *Donaria* which Christ gave at his Triumph; when he led captivity captive, he gave gifts unto men. And see what use, and improvement they make of them. O how quickly do they become *ἄδωρα, καὶ ἐκ ὀνήσιμα*. Strifes and Divisions, Bitternesse and Contention, these are the best fruits they gather from so great a mercy. They that glory in some excellencies vilifie meaner; nay, they vilifie choyce ones too; For such as glory in Paul, sleight Apollo; and such as admire Apollo, disesteem Paul, and both rend the Church in pieces. Do you thus require the LORD, O ungrateful People, and unwise? *οὐκ ἔστιν ἀπέβλητα τὰ δῶρα τὰ πρὸ τοῦ Θεοῦ*. Lucian though an Atheist, could say so much, No gift coming from above is so mean, as to be dispis'd, none so great, as to be gloried in. Me thinks the diversity of gifts in severall men, hath some resemblance with the diversity of colours in severall bodies. Some bodies you see are cloathed *ἐν λαμπρῇ ἐσθῇτι*, in bright, and orient colours. Nature took a Sun-beam for her Penfil, and flourish't them most gloriously; they have *τὸ πῦρ φωτὸς πυκρότητα*, as the Philosopher speaks, a greater collection, and condensation of Light, and are varnish't over: other sullen, and discontented bodies in sad, and dusky colours, drawn with a coal *ἐν ῥυπαρῇ ἐσθῇτι*. Now the brightest colours they have *aliquid umbræ*; and the darkest, they have *aliquid lucis*. And some bodies they are content with one colour; others have a pleasant variety, and are set out with a rich Embroidery. See the same in the excellencies of the mind: These *τὰ τῆ ψυχῆς χρώματα*, these *interni colores*, as I may so call them; which are divine Light, severally distributed unto souls; where some have a fairer gloss set upon them, a twinkling, and glittering soul, all bespangled with Light: others have more sad, and dark coloured spirits. Now the brightest that are have some what of a cloud: darknesse and imperfection enough to take them off from boasting; and the darkest they have somewhat of a beam, some light and excellency; enough to keep them from discouragement. Some are apparently eminent in one gift, others have variety of colours, *τὸ πῦρ ψυχῆς ποικιλοχρῶν*, *animus variegatus*. They that glory in some one excellency; what do they but as if a man should

should refuse to look only upon some one colour most pleasant to him; when as all are suitable to the eye, though some more delightful. All those tend to the beauty of Nature, and all these to the beauty of Holiness. Every one that is serviceable to the Temple, is not a Bezaleel and Aboliab, cunning to work in gold; and many that can build up the Temple, yet know not how to carve it. That which *Philostatus* has in the Life of *Apollonius*, may be moraliz'd into very good counsel, *μηδὲ τι πικρὸν ἢ ἀμύμονας ἀπολλύειν*. *Etiam analec̃ta deirum sunt colligenda*; the least gift to be received with a most thankfull acknowledgement, a *ῥῆμα κατὰ τὴν* (as *Eunapius* calls a mean Scholar) a drop of *Helicon*, even that's precious; It is a notable speech of one of our Prelates, *I think it honour enough to be vouchsaf'd to bring but one pin to the decking up of Christs Spouse, whilst others adorn her with her costly Robes, and rich Medals*. And thus 'tis carnal to glory in men, as it drawes evil out of good.

We should now spend a word or two in reference to *Paul*, and *Apollo*, that they would disclaim all glory, and ascribe it unto God. I know they did so; but I speak of such as have the like gifts, and excellencies; as *Paul* here in the Text, he chides the *Corinthians* for siding with him, and glorying in him; whilst one saith, *I am of Paul*, &c. and this is the most likely way to take them off from their vanity, when they shall see such a one as they glory in; not lightly, but sharply reproving them for it; and then in a real way men should aim at the glory of God, as that wholly denying their own aimes, and excellencies; all the world may see, that they only seek the advancement of the Gospel. And this should be done in suitable way, chiefly improving that excellency which God hath entrusted them withall, and in a proportionable way; for to whom much is given, of them much is required. As God doth *καλῶς γεωμετροῦν*, dispence his gifts in proportion; so he looks for an improvement of them according to a geometrical proportion. Two men may give up their account, the one that has done lesse good with greater joy, because he did answerable to his Talent, when as the other entrusted with some golden, and precious excellency, may have done more good; but yet nothing so proportionable to his ability.

lity. But if men would thus lay out themselves, and unite their several gifts, and excellencies in one general aime, and faithfully improve them for the advantage of their Master, and good of their fellow-servants (which is a thing full of reason, and equity, as might be shewed at large); What glorious times should we then see? How would Knowledge begin to cover the face of the Earth; as Waters do the Sea? How would the Tree of Knowledge be so laden with fruit, as that 'twould stoop down, and children might pick off the Apples that were ready to drop into their mouthe? How would the World become (as he speaks) *terebratus*, & *patens*; full of fair Windows, and goodly Prospects, and all gilded over with Light? And we should walk from strength to strength, till we appear'd before G O D in Glory.

THE



T H E
A C T
O F
OBLIVION.

I S A I A H 43. 25.

I, even I am he that blot out thy Transgressions for mine own sake, and will not remember thy sinnes.

E Very Promise is a breast of Consolation, that would fain be drawn: and as *Job* speaking of the breasts, calls them very elegantly the milk-pales of the breast, they are as it were *Carnea Mulcerialia*; so there are the *Evangelica Mulcerialia*, receptacles of that *ἄφθονον γάλα* which is stor'd up for Babes in Christ, where the thirsty soul may come and fill it self with most precious sweetness. In the whole word of God there is most sincere milk; but the promises they are the cream, the *flos lactis*, the purest and sweetest of all.

Here's one of the *utres caelestes*, a bottle filled with heavenly dew, which will never fail like that of *Hagar's*; but cherish the soul, till it come to a well of life. Here's a pure emanation of Gods sweetest love, which would fain communicate it self to a sinfull creature; and therefore put on the most amiable expres-

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sions that the wisdom of God himself can cloth it withall, while he breaths out free grace by the mouth of his Prophet to a disobedient and rebellious Israel, and beseeches them to be reconcil'd to him.

And if you look but upon the foregoing words, you will wonder how this *verse* should come in; 'tis somewhat a strange context, an unusual kind of coherence. For God there complains by his Prophet, how that his people of *Israel* had done nothing at all for him; He took them indeed for his pleasant plant, but they were a very barren and ungrateful plant; He had made them a choice and spreading plant, but not one delicious cluster to be found upon them. In the *verse* immediately before, *Thou hast bought me no sweet Cane with money*, 'tis meant of that Cane which was to be a chief ingredient into the precious ointment as you may see in *Exod. 30*. The *Septuagint* they render it *Δουλαμ*; *Neither hast thou made me to drink the fat of thy sacrifices*; or as the words flow in the fountain לא הררימני *Thou hast not moistened me abundantly with thy sacrifices*: Not that the Jews did neglect these duties of Gods worship, which were so strictly enjoyn'd them in the Law; no, they were very punctual and accurate in observing that; but the force of the complaint lyes in this, thou didst them not unto me; For,

1. Thou didst them not with that alacrity and cheerfulness of spirit which I required of thee, and might well expect from thee. Love should have dropt oil into the wheels, and thy soul should have moved like the chariots of *Amminadab*, with nimble spontaneity: but thou went'st on heavily, and look'dst upon my service as an hard task and yoke, more intolerable then that of *Egypt*.

2. Thou trustest in thy legal performances, and thought'st to be justified by thine own righteousness; thou did'st them not for those ends which I aimed at; for I intended only to raise thy thoughts higher to that great salvation which I had stor'd up for thee in the *Messias*.

3. Thou did'st them not to me, for many of thy sacrifices were offer'd up to idol-gods; thou didst not make me taste of them; I but thou didst make them drunk with them; thou didst even cloy and surfet them with the fat of thy sacrifices.

4. Thou didst them not to me, while thou restedst in a fair flourish

flourish of outward formality, and thou thought'st to put me off with a mock-worship, with a meer outside and surface of devotion, in giving me a shell, and nothing of the kernel: Thou couldst sin against me when thou list, and then thoughtst to appease me with a sacrifice. They were white as milk, and ruddier than rubies, in their glorious profession, but within they were blacker than a coal; *When you fasted, you did fast unto me? I hate your burnt offerings; my soul nauseates your solemn assemblies:* ἔχθρην δώσατε ἀδωγὰς, καὶ ἔκ δυνάμει, Bring me no more vain oblations; *Odi Danaos & dona ferentes.* He that will be my servant, let him seal up every spiritual service with integrity of heart. A pure soul that's the only present fit for a God, *ἡ δὲ ψυχὴ τῆς Θεοῦ ἐν ἡμῖν, ὡς ἡμεῖς λέγομεν,* a gift that may be united to God himself, as Hierocles speaks; *Sacrifices and burnt-offerings he would not have,* then thou shouldst have said, *Lo, I come to do thy will, O my God.* Thou shouldst have presented thy self a living and a reasonable sacrifice; for without this, all others were no better than πυρὶς τροφή, *ignis pabulum*, as the Pythagorean hath it; a sincere spirit that should have been חלב ובהר, *Thou didst not make me to drink the fat of the sacrifices.* Well, but they slay not here, *Thou hast made me to serve with thy sins, and thou hast wearied me with thine iniquities; thou hast made me to serve with thy sins;* that's either

1. Thou hast so abus'd my patience, and long sufferance, and hath heapt sin upon sin, as if I had been a very servant, that was bound to endure all these thine iniquities; Or else,

2. It is a more propheticall passage looking upon Christ, who took upon him the form of a servant, and bore our sins in his body upon the tree, And thus the *Septuagint*.

3. Thou hast made me to serve with thy sinnes, whilst thou dost these things under a shew of strict holiness, and care of pleasing me, by vertue of my law in reverence to my command; as a peculiar people that served an holy God, and had righteous Laws; and yet while thou neglectest the more weighty things that I require of thee, thou dost dishonour my name, and wrong my Law; and degenerate from those noble Principles that I had planted in thee. For what will the heathen say; that I am a God that delight in the blood of bulls and goats and give thee liberty in other things to do what thou list? *Thou hast made me to serve with thy sins.* And consider what a strong indignity this is offer'd

to the great God of Heaven and Earth to make him a servant, and then to serve sin which he so much hates and abhors, that he can't endure to look upon it, as that which strikes at his very being; *Thou hast made me to serve with thy sins. And thou hast wearied me with thine iniquities.* All outward performances though never so pompous, they do but weary Almighty God, unless they flow from a sincere spirit: They thought they had pleased him with sacrifices; but he tells them, *they weary him with iniquities.* And see here how the mighty God of Jacob, the Rock of ages, Omnipotency it self is weary; he is prest with sins, and wearied with iniquities. Well, what follows upon all this? I; even *I am he that blot out thine iniquities for my own sake, and will not remember thy sins.* Surely Israel could not look for this in the next verse. It must needs come in, *Исх. negotiatur*, One would have thought it should have been, I; even *I am he*, that will revenge these thine iniquities; *Thou hast me to serve with thy sins*, and I'll make thee to serve with my plagues; *Thou hast wearied me with thine iniquities*, and I'll weary thee with my judgements; Mine indignation shall flame out against thee, and I'll pour out the dregs of my wrath upon thee; it is I, even *I am he*, that will set thy sins in order before thee. One would have thought it should have run thus: but God, he comes in the still voice, I, even *I am he that blot out thine iniquities.* *Thou hast made me to serve with thy sins* and I'll make thee a servant to my self; *Thou hast wearied me with thine iniquities*, and I'll load thee with my mercies; *Thou hast blotted out my testimonies*, and I'll blot out thine iniquities; *Thou hast not remembered my Covenant*, and I'll not remember thy sins. Thus doth Gods goodness contend with a sinfull Nation, thus doth he conquer rebellion, and triumph over sin. Indeed his very drift is to make a glorious illustration of free grace; and therefore he first discovers his peoples sin, and then displays his own mercy. He first shews you *Israels* stiff-neck and iron sinew, and then opens his own tender bowels, and dearest compassions: He bids you take notice of the blackness of the *Ethiopian*, and then tells you how white he will make him. He would make you consider well the deep dye, the bloody dye of the Scarlet, and then see it become as white as snow. Look upon the vastness of the *Egyptians* Army and see them all drown'd in a Red sea. Cast a sad eye upon a
large

large volum of iniquity, and behold them all blotted out in a moment. The sinfulness of sin sets a glorious lustre upon free-grace : when sin becomes exceeding sinful, then grace becomes exceeding glorious. *I, even I am he, that blot out thine iniquity.* There's much Emphasis in redoubling the words, and it stills many objections that might rise up in a wavering soul. And

1. *I, even I, whom thou hast offended :* For what might the distrusting soul object and say : *Is it thou, O God, that will blot out mine iniquities ?* It is thy sacred Majesty which *I* have provok'd : and 'tis thy glorious Name which *I* have profan'd ; 'tis thy righteous Law which *I* have violated ; and 'tis thy Covenant which *I* have broken ; and is it thou, O God, that wilt blot out mine iniquities ? *הן אנכי אביר*, 'tis *I, even I am he that blot them out for mine own sake.* God's goodness runs over to a sinful Creature ; and where sin hath abounded, there grace doth superabound. Consider,

(1) There is not so much evil in sin, as good in God. Sin indeed is thus infinite, as it is against an infinite being ; but there is an absolute infiniteness in God. And this is no extenuation of sin to advance grace above it.

(2) There is not so much sin in man, as there is goodness in God. There is a vaster disproportion between sin and grace, then between a spark and an Ocean. Now who would doubt whether a spark could be quencht in an Ocean ? Thy thoughts of disobedience towards God, have been within the compass of time : but his goodness hath been bubbling up towards thee from all eternity. He hath had sweet Plots of free Grace, and gracious contrivances of love towards thee, from everlasting. The devils themselves though irreversibly sealed up to destruction ; yet they are not so bad as God is good. There can't be a *summum malum*, as there is *summum bonum*. *I, even I am he that blot out thine iniquities ; even I whom thou hast thus offended.*

2. *I, even I, whose royal Prerogative it is, to pardon transgression, and to blot out sin ;* for otherwise the soul would still be left rolling and fluctuating. *I, this* were welcome news indeed to hear of iniquity blotted out, and they were Messengers of beautiful feet, that could bring me such Gospel tidings ; but 'tis not so easie a matter to have sin remitted, & pardoning-mercy is not so soon obtained : Who is it that can wash off guilt from the

the soul, and set at liberty a captivated spirit? Why, 'tis God himself that undertakes so great a work; it is *I*, even *I am he that will blot out thine iniquities*, and it includes these two particulars.

(1) God, he can blot out iniquities. For (first) the offence is wholly against him, and therefore he can freely pass it by: Sin is so far an evil, as it opposes his will, the rule of Goodness, and as it prevaricates from his Law, the expression of his will, and that the Supreme Law-giver can pardon.

(2) Christ he hath made full satisfaction to his justice, so that now 'tis but dipping the pen in the blood of Christ, and dashing out of iniquity: Nay, Christ himself hath blotted out, even this hand-writing that was against us, and nail'd it to his Cross. Christ on the Cross had a sponge given him dipt in Vinegar, and a Christians sins do *incumbere in spongiam*, that I may speak in *Augustin's* phrase. And hence there are such wooings and beseechings of souls to come in, and be subject to the Scepter of Christ: for God hath more satisfaction to his Justice by every Believer, than by the damned that ly roaring in hell to all eternity, for they are never able to discharge the debt; but every Believer by his surety hath paid the utmost farthing.

2. Only God can blot out iniquities. *I*, even *I am he, and none else*. A poor creature may soon involve it self in sin and misery, there is none but hath power enough to damn himself; *Thy destruction is of thy self, O Ephraim*. But 'tis beyond the sphere of men, of Angels activity to blot out the least sin, or to disentangle the soul of the least corruption; they can neither take off the guilt of sin, nor yet subdue the power of sin. There's none but knows how to wound himself; *I*, but he must have skill that knows how to cure him; 'tis easie enough to run into debt, and many find it hard enough to discharge it; There's none but can heap up sin, and treasure up wrath; and wound conscience: *I*, but who is there that can appease wrath, and calm conscience, and screen a soul from a consuming fire? Sin is an offence against an infinite justice, so that infinite being can either dispence with it, or satisfy for it. It is not the blessed Virgins milk can wash out so deep a stain, it is not this can whiten the soul; no, if the Saints robes be washt white, it must be in the blood of the Lamb. And the power of the keys can't reach thus far, A

Minister

Minister can no more by any way of efficiency remit a sin, then he can create a world. And I know not what a Popes indulgence should do unless it be to send some ignorant people to hell with more cheerfulness and alacrity, that they may in *Calum descendere*, as the *Satyrist* said *Nero* did; when they looked for heaven, drop into hell irrecoverable. The mighty hand of God himself must be put to the blotting out of iniquities; 'tis I, even I that blot out thy transgressions; even I whose royal prerogative 'tis to pardon transgression, and to blot out sin.

3. I, even I that have manifested mine anger against thee, in punishing thee for thine iniquities; even I am he that will blot them out, for the soul will still be doubting and misgiving; why, 'tis thou, O God that hast shot off so many threatnings against us, and spent all thine arrows upon us: Thou hast hewn us by thy Prophets, and slain us by the words of thy mouth: Thou hast dipt thy pen in gall, and writ bitter things against us: Thou hast follow'd us with an whole Army of judgements, and every way shown thy self an angry God against us; and wilt thou now blot out our iniquities? The Text hath the same answer ready for this too; 'Tis I, even I am he that will blot them out; and it speaks these two things.

(1) God, he is not long angry. קצף קצף as 'tis in the 54 of *Isaiab*, verse 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. God as he is not ὀξύθυμος, quickly provok'd, so neither is he βασιθυμος, long displeased. God is Love, saith the Apostle; now Love is hardly provoked, and 'tis quickly reconcil'd; God is Love. He writes not injuries in Marble, his Law indeed he writes in stone: I, but the breach of the Law, he writes that in the dust. All the wrong hath been done to him, and yet he beseeches us to be reconciled: he's far more ready to offer mercy, then the creature is to embrace it: and more willing to speak peace, than man is to hear it. Where will you meet with a man so prone to put up a wrong, and so ambitious to forgive an injury? But as far as the heavens are above the earth, so far are his thoughts above our thoughts: He writes not our sins in so deep a character, but that they may be easily blotted out.

(2) God requires no more humiliation, then to bring a soul unto

unto himselfe, and make it capable of mercy. Many a weak Christian questions his condition, because he hath not fill'd Gods bottles so full of tears as others, he hath not had such rending of heart, such breakings and piercings of spirit, such scorching pre-apprehensions of Hell, and wrath as others have had: I, but let such a one consider, that God is very gracious in his dealings, and we must not look for the like degrees of humiliation in all: some have a quicklier delivery, and are sooner freed from the pangs of the new birth, some hearts were more wrought upon in a more winning and melting way; others are beat in pieces by a stroke of Omnipotency. But this we are sure, that soul's humbled enough that's brought to a sight and sense of his sin, so as to see the necessity of a Saviour, and to prize him, and love him as the fairest of ten thousand. When God hath made a soul to see his sins, he's ready to blot them out: 'Tis *I, even I am he, that blot out thine iniquities*; even *I* that have punished thee for them, and shewn mine anger against them.

I might add, this 'tis a note of Gods complacency in his own goodness, he doth even glory in the riches of his free grace: and therefore it is so often repeated, *I, even I am he, that will do it for mine own sake*: but I hasten to the next words.

Blot out thine iniquities,] There are many things wrapt up in this expression: I'll be more brief in them then to promise brevity. And.

(1) Blotting out of iniquities, implies that they were all written and took notice of.

1. They were written in Gods book. God, he is not only *ὁπρὸς πάντας*, but *ὁπρὸς ὅλας*, and knows all things, every idle word, every vain extravagant thought, every glance of the soul: the least tendency to sin, the first bubblings up of original corruption, they are all took notice of; In this book are all thine iniquities written.

2. Thou hast a book within thine own breast, and Conscience hath the pen of a ready writer; it can write as fast as the soul can dictate. *Calamum in corde tingit*, and with an accurate pencil, it can give thee a full pourtraiture of thy most cloistered behaviour, of thy most reserved actions, and thy most reserved motions: and though there be a curtain drawn over them here, yet then they shall be made very apparent. God shall give conscience an

Imprimatur

Imprimatur, and such works as thou wouldst have suppress'd, shall be publish'd to the eyes of men and Angels, and the λόγος κριτικὸς shall pass censure upon them; Sins of the smallest print, of the most indistinguishable character, shall be made clearly legible, and become as Atomes in the presence of the Sun-beam. With what a furious reflexion wilt thou then read over thine own sinful life; when all thine iniquity shall stare thy soul in the face to all eternity? When as a Christians life shall be set out in a new Edition, *Multo auctior & emendatior*; for all *Errata* shall be corrected, and with a happy *Index expurgatorius*. Every iniquity shall have a *Deleatur*, and all *Desiderata* shall be suppli'd, the Book shall become perfect, and be lookt on as a fair Object to all Eternity. This is the first thing impli'd in blotting out of iniquity, that they were all written and took notice of.

(2) Every transgression leaves a blot: For even remission of sins is express'd by blotting out of iniquity. Although the blot was here greater, before 'twas blotted out; for blotting out of iniquities, is the wiping out of a blot. Besides the guilt of sin, and the power of sin, there's the *Macula peccati* too, the stain of sin.

(3) You see here the nature of Justification, and how in it *Remissio est imputativa*; it doth not take away the being of sin, but takes it away from being imputed, and laid to the charge of the soul. Sins in Scripture *Idiom* are ὁφειλήματα. Now in Justification there's a crossing of the Book, a blotting out of the debt, so as it can't be required of the soul. And the justified person in the 32 Psalm, is still כסוי חטאיו, one whose sin is cover'd, which supposes the being of it; and though our adversaries urge the force of the other phrase נשוי פשע, one whose sin is took away; yet 'tis sufficiently clear'd by the following words, לא יחשב לו עון יהוה, God will not impute iniquity unto them; & 'tis rendred in the New-Testament by ἀφαισις ἁμαρτιῶν, which cannot be possibly meant of taking away the being of sin; for it is attributed to men, when they are bid to forgive one another their trespasses; now they can't forgive sin so. And they meerly wrangle when they tell us that λογίζεσθαι and ἁρτυν signifies putare and not imputare; for we deny not but λογίζεσθαι signifies putare; but λογίζεσθαι τιμὴ must needs be imputare; and so לו חשב, as might appear by many instances, as the learned Chamier hath observed.

4. Look upon the fulness of the discharge. The soul may rest satisfied, and role it self upon the free grace of a God in Christ, and lay all the stress of its salvation upon it; the debt is blotted out; and it were injustice to ask it twice: And shall not the Judge of all the world do right?

5. Consider the easiness of it. The hand was longer a writing, then it is a blotting out; the hand was wearier with writing then it is with blotting out; *I have blotted out thy transgressions as a thick cloud*, Isa. 44. 22. Now, how is a cloud blotted out? Nay indeed, what is a cloud, but a blot upon Natures fairest and well-flourished letter? A Sun-beam comes, rushes in upon it, wipes away the cloud. The Sun fights against it; Ἀγροῖαι ἀγχαίσει, it raises a glorious army of beams, which quickly puts the enemy to flight, they scatter the cloud. And I'll blot out thy transgressions like a cloud. An act of Grace, a beam of mercy shall not blot out a whole cloud of transgressions, which otherwise would have proved a cloud of witnesses against the soul. מַהֲרֵי נָעַם פְּשָׁעַי.

6. Here is the extent of Remission, a great debt may be blotted out as well as a less; a great sum may be blotted out as well as a small one, though not so easily, though not so suddenly.

7. This explains that, how God sees not iniquity in Jacob, nor sin in Israel: He looks upon his people as in a state of grace, and reconciliation; now as the Arabick proverb pithily, *Favoris oculus velut nox est ad omnem labem*. He sees not iniquity in Jacob, for he sees it blotted out, he sees it covered: that he is sees, it not at all, makes Omniscience blind.

Thine iniquities] (1) Thine, very heinous in their own nature, as the Prophets continually complain: it turns every Prophecy to a נֹכַח, *Onerosa Prophetia*.

(2) More heinous, because *thine*. The sins of Israel pierce deeper, grieve God most: ἡ σὺ δ' ἰσχυρόν; It was a notable speech of Cosmus Duke of Florence: I have read (saith he) that I must forgive mine enemies, but never that I must forgive my friends: The sins of Gods friends, of his people provoke him most. Every sin is took notice of: I, but the sin of Judah is writ with a pen of Iron, and the point of a Diamond, בַּצִּיּוֹר שֶׁמֶר with the claw of an Adamant. They are against beams of stronger light, against bowels of tender mercy, against nearer and sweeter

sweeter relations, against greater expectation: God looks for grapes, and they bring forth wild grapes. Yet, I will blot out thine iniquities. Not only some of the less, and call thee to account for the greater; no, such as are the most deeply aggravated the most frequently reiterated, thine iniquities indefinitely. God never blots out one iniquity, but he blots out all; *Justificatio est simul & semel*, and it doth extendere ad futura peccata For,

1. It puts a man into a state of grace and reconciliation, and within the Covenant of Grace, so that his person and services are accepted.

2. Suppose a man had all his sins remitted, and only one; the least retained; yet such a one were still *σκεῦος κρητισμένον ὡς ἀπώλεον*, a vessel fitted, and framed, and fashioned for destruction, seeing the guilt of the least sinne binds over to eternal punishment.

For mine own sake] (1) Exclusively, for nothing at all in you; as in that Twin-place, Ezek. 36. 22. There you have a clear comment upon the words; *Thus saith the Lord God, I do not this for your sakes, saith the Lord God; but for mine holy Names sake, which ye have profaned amongst the Heathen.* Mark under what notion it runs, for that holy Names sake, which you have profaned. And in this Chapter we have in hand, in those verses that are preparatory to the Text, we shewed you how strangely Israel behaved themselves. v. 22. *Thou hast not called upon me, O Jacob.* Why, one would have thought that they might have opened the mouth for mercy, that they might at least have petitioned for Grace; surely, 'twas worth the asking: No, but *I was found of them that sought me not.* The learned Chamier goes on, and shews how there is an exact removal of all such works as the Papists make satisfactory.

(2) For mine own sake, it includes for my Christ his sake, and that eternal Covenant of love and peace which I have founded in him. For God in himself is an holy and just God; and now by reason of sin, an offended and provoked God; and would quickly prove a punishing and revenging God; did not a *Jupiter μολιχι* step in and assuage an angry Deity.

(3) For mine own sake, for my Names sake, and for mine Honours sake; lest the Heathen triumph, and say, *Where is now*

your God? O the infinite goodness of God and that by a most gracious and free act of his own will, hath knit and united his own glory, and the salvation of his people together! He hath wrought *Israel's* name in the frame of his own glory, so that now 'tis for His Honours sake to save *Israel*; He blots out iniquities for his own sake. God will not suffer the lustre of his Crown to be dim'd and eclips'd; he will be sure that none of his Jewels shall fall off from it. 'Tis as impossible for *Israel* to perish, as for to lose his Glory.

And will not remember thy sins,] The sinful soul is full of doubts and suspicions; Certainly, saith he, if God should let me alone now, he will call them to account hereafter; If he seem to blot them out now, he will write them again sometime or other. No, saith God, *I'll blot out thy transgressions, and will not remember thy sins.* 'Tis an ordinary speech in the mouth of some silly ones, they will forgive, but never forget, it had need have a very candid construction, a grain of salt is scarce enough to make it savory; but God never forgives, but he doth forget too; when he blots out iniquities, he remembers them no more. When the sins are laid upon the head of the scape-goat, they are then carried into a land of forgetfulness.

I suppose you recall the usual rule; *Verba memoria denotant affectum & effectum*: He will not remember them so as to call thee to account for them, so as to upbraid thee with them, so as any way to punish thee for them.

Guilt and punishment are correlates, such Twins as live and dy together, when the one's remitted, the other's never retain'd. For,

1. 'Twere injustice to punish where there is no fault. God indeed may of out of his absolute dominion and sovereignty, inflict an evil upon an innocent creature, but then it falls not under the formal notion of a punishment; and doth inflict evils upon his own people, which flow from a fatherly castigation, and not from a judicial proceeding.

2. 'Tis against the very nature of remission. Do you call that forgiving of a debt, to cast a man into prison for not discharging it? or is that pardoning of a Traitor, to behead him for his Treason?

3. 'Tis injurious to the full satisfaction of Christ; who drunk
up

up the whole cup; all the dregs of wrath, not a drop of that bitter cup left for a Christian, no *ὀνείματα* there; they do indeed pledge him, but 'tis a sweeter draught, and not at all in satisfaction to divine Justice. 'Tis an impious speech, and fit for the mouth that spoke it; worthy of a Jesuite, that call Christians sufferings, *Fimbrias meritorum Christi*; but he may touch this hem of the Garment, and find no vertue coming out from it. Christs resurrection was a full and plain acquittance, a clear and apparent sign that iniquities were plain blotted out.

Quest. But doth not God revive former sinns, and reprint such iniquities as he hath once-blotted out?

Answ. He doth indeed, but in abundance of love and bowels of free grace; not as an angry and revenging God; but 'tis to make thy repentance for them, more deep and serious. And though God remember them no more; yet ther's good reason that the soul should still remember them, (First) to make it more thankfull to him that he blotted them out. (Secondly) to walk more humbly. (Thirdly) more watchfully and accurately *ἐπιβλέψας*.

And thus we have took a brief survey of the Text; we'll now strain the quintessence of all into one observation, *justifying grace is free grace*: He blots out iniquities for his own sake: Every justifi'd person is a monument of free grace, or in the *Psalmist's* language; he's crown'd with loving kindness and tender mercies.

The grace of God is free grace; and that.

First, If you look to the *Spring* from whence it flowes. That Originall Goodness; that fountain-mercy in Election, when he singl'd out a peculiar people to himself; there were beamings out of his love, and blossoming of his grace towards thee from everlasting; He was plotting and studying thy happiness, long before thou hadst any being. Thou wert Gods Jewel from all eternity, his *בלי חמרה*; he casts a propitious glance upon thee, *And thy time was the time of love*; He took thee as the Jewel out of the rubbish of ruined mankind, out of the *Massa corrupta* and in his due time he means to polish thee, and to set a glorious lustre upon thee. Now what was there that God should smile on *Jacob*, and frown on *Esau* from all eternity? What was there in thee to perswade him to all this? what were the motives?

Where

Where were the arguments? What was the Rhetorick?

1. It was long before thou hadst any being, thou wert hid in the barren womb of nothing; thou hadst no desire, no thought of happiness, and I cannot well understand the merit of a *Non-entity*.

2. God might have had great revenues of glory out of thy eternal ruine, now that he should choose to glorifie the riches of his mercy in thy happiness and salvation; was most free grace. Two books were before him, he might have writ thy name in his black book, with fatal and bloody characters, and made his Justice glorious in thy misery and damnation; I, but he took the book of life, and with the point of a Diamond writ thy name there, thus to make his love wonderful in thy salvation.

3. Consider how few God then chose unto himself. Out of those many worlds which he might have made, out of that which he did make; he pickt out a few here and there, they all make up but *μικρὸν πομπύιον*, a little diminutive flock, a little little flock, *μικρὸν πομπύιον*. The major part of the world *καὶ τὰ ἐν πορνείᾳ* it lies drencht and drowned in wickedness. How comes it now, that thou dost not go with the generality; but art one of the little number, is not this free grace? God hath riches of grace for many more, and yet he would spend it all upon a few; he would contract and concentrate his love in them, & *quanto pauciores filios habet tanto cariores*. 'Tis St. Pauls reason, that he might make known the riches of glory upon the vessels of honour; this was the very end, that they might admire his goodness the more and tell stories of free grace to all eternity.

4. Don't think that this was out of any provision of worth and excellency in thee more then in another. For

1. This makes the prime wheeling cause wholly dependent upon inferior movers. The great Creator of Heaven and Earth; must wait upon mans *liberum arbitrium*; if the Creature please to determine thus, or thus, then he must copy out his decree accordingly.

2. They speak as if they had never seen the ninth to the *Romans*. What was it that prevailed with the Potter, to make one vessel to honour, and the other to dishonour? Was it because this was the more refined Earth, and so fitter for a vessel of Honour? No saith St. Paul, of the very same lump, he made

one a vessel to honour, and another to dishonour, And God lov'd Jacob, and hated Esau, before they had done either good or evil; Now if Jacob would certainly have done good of his own accord, 'twas all one, as if it were done already in respect of Eternity, all things being equally present to that.

3. This takes away all method, and order of prosecution, for the end is alwayes in intention before the means. God first resolves to save Jacob, and then provides means accordingly.

4. It quite demolisheth the goodly and faire structure of grace; no discriminating grace, 'tis no longer for his own sake, but for your sakes now. A man now makes himself to differ, free-will must be set on the throne, 'tis a Roman, and must not be bound; and free-grace must lie at the footstool, and be trampled on as they please. But all they that know what Grace is, and have had any gracious impressions upon their own spirits, will easily tell you who it was that made them differ, even he who chose them, not because they were any better then others, but he chose them, and so would be sure to make them better; and if they be lovely, it is with the comeliness which he hath put upon them. Grace is free, if you look to the fountain of it, the primitive goodness of God in election, bubling out from all Eternity.

Secondly, If you look to the several *streamings* out of the fountain, you must admire the riches of free-grace; For,

1. Gods giving of his Son, and founding an eternal Covenant of love and peace in him; the richest and precioussest stream that ever flowed to the sons of men. Now if there were an Assembly of those bright and intelligent creatures gathered together, the most glorious Cherubims and glittering Seraphims, and if this mystery which they now pry into, were fully unseal'd, & explain'd unto them; O how would they stand gazing upon the riches of free grace, how would they think eternity it self too short for the admireing of it, and what could they resolve it into but meer love. God so loved the world, so freely, so fully, so unconceivably, that he gave his only Son, &c. What was there in thee to draw a Saviour down from heaven? Was there such an attractive and magnetical vertue in an vndone and bankrupt creature? How didst thou perswade him to disrobe himself

self of light ; as of a garment , to cloud and eclipse the lustre of his Divinity , by the interposition of a pale mortal body ! What was it that mov'd him to take upon him the seed of *Abraham* , and not the nature of Angels , to let passe those fair and eminent beings , and to advance a poor crawling worme ! Out of what Topicks didst thou fetch an argument that prevail'd with him , to espouse thee to himself in Mercy and Truth , and so to love thee as to die for thee ? I know thy thoughts are swallowed up with the consideration of so boundlesse and bottomlesse a Love, and desire some time for astonishment.

2. What should I tell you of those free expressions and manifestations of this his Love : those fresh eruptions and ebullitions of it in the Gospel ? I mean those precious Promises , that are so many several sproutings and branchings out of the Covenant. The Gospel's like a sweet and precious Honey-comb , these are the several droppings of it, that flow freely from it. Indeed the the whole Gospel like the midst of *Salomons* bed in the *Canticles*, is pav'd with Love.

3. Think upon those free offers of grace, and tenders of reconciliation : how he woes you to receive mercy, how he beseeches you to be happy, how he entreats you to be sav'd, to accept of Him and of heaven, of Grace and of Glory. So that if you look to the streamings out of the Fountain : you see they all carry with them the riches of Grace.

Thirdly, Consider the several *conveighances* of it , how God diffuses this his goodnesse to thy soul : and thou shalt see how thou hast liv'd upon the expences of free Grace all thy dayes. And for this , observe how he tun'd all Circumstances in a sweet and harmonious way ; so as they did all sweetly agree and comfort in thy happinesse ; and how all providential passages did joyn for thee , and *conspire*, *work together* for thy good : As

1. 'Twas out of the Riches of free Grace, that he planted thee in a place of light, when he shut up & imprison'd the rest of the world in a palpable darknesse. The Gospel shines out but upon a little spot of ground which God hath enclos'd for himself , and stiles it his Garden. *Paul* plants it , and *Apollos* waters it , and he himself gives it an encrease : The rest of the World lyes like a barren

barren and desolate wilderness, the Word of the Gospel never dropt upon it ; nothing but Briars and Thorns fit for the fire. Now, how fell thy lot in so fair a ground ; and who is it that gives thee so goodly an heritage ? Who is it that shines thus upon thy Tabernacle, and fixes it in a land that flowes with Milk and Honey ? Give a reason if thou canst, why thou wert not plac'd in some obscure Corner of *America*, and left only to the weak and glimmering light of nature ? Prethee, tell me who that was that open'd for thee so many wells of salvation, and feasted thee with all those spirituall dainties and delicacies that are disht out in variety of Ordinances ? I would fain know who that was that crush'd the Honey-comb on purpose, that it might drop upon thy soul ? Prethee, tell me, if thou canst, who that was that bespoke a place for thee in the Church, among the assembly of the Saints ? Hath God dealt so with every Nation, or have the Heathen knowledge of this Law ? Ascribe this then to free grace.

2. That salvation should wait upon thee so long, and when thou hadst repuls'd so many rich offers of grace and mercy ; that still it should be importunate with thee : if mercy had knock'd once or twice, nay according to the rule, *sister pulsanti*, &c; if it had then bid thy soul farewell, thou hadst dropt into hell irrecoverably. How many years hath free grace stood at the door, and begg'd for some admission, and thou hast not so much as bid it welcome ? Free Grace follows thee and pursues thee, and will not let thee go till thou hast a blessing. Would any friend have given thee so many invitations after thou hast rejected them ? Are there not many of the damned that must lye roaring there to all Eternity, that never tasted of so much goodness and long-sufferance as thou hast done ? O, why wert not thou sent thither amongst the rest ? that that Spirit which thou hast so much griev'd and so often vext, should still breath upon thee, and follow thee with secret whisperings, and gentle solicitations to entice and allure thee to goodness ; what canst thou call this but free grace ?

3. Consider in what state thou art all the while ; an Enemy, a Rebel, studying how to be damn'd ; galloping to hell and destruction with full career, a Schollars pace ; who was't now that stoppt thee in thy course ? who bridl'd in the proud

waves and said, *Hither ye shall go, and no further?* Saul when he is breathing out of slaughters, and making havock of the Church, even then he becomes a Paul. When the soul is even ripe for Judgement, then mercy shines out upon it. And that which would seem the most reasonable time for vengeance, is made a blessed opportunity of shewing mercy.

4. Consider the efficacious and overpowering work of grace. he must force thee to be happy, and necessitate thee to salvation, and compell thee to come in. It is not enough to provide the means, but he must strongly apply them; unless the arm of the Lord be reveal'd, there's none will believe our report. It may be thou cam'st occasionally to hear a Sermon; well, God hath the two-edged sword in his own hand; he brandish'd the glittering sword, he fought against thee, he wounded thee, and frighted thee out of thy sins. Well, thou wentest away with groans, and sighs, and tears; like a Hart stuck with an arrow, panting and breathing, and fain wouldst have some refreshment; Ere long he met with a faithful Messenger, and sent thee some balm from *Gilead*; he began to let in some of his love to thy soul, and to cheer thee with Gospel Cordials, and were they not all bought with the riches of free grace? or it may be thou cam'st into a Church with a mind, to smile at Religion, to laugh at goodness, to mock at Piety; or else to guesse the best; thou camest for flowers, and not for fruit, to crop an Elegancy, to take acquaintance of a Nation, or fine expression; as he once to here an eloquent *Ambrose*. Thou cam'st for a bait, but meet'st with an hook, and 'twas happy for thee that thou wert so caught; thou thought'st only to see the flourishing of the sword, but thou felt'st the edge of it, and 'twas well for thee that thou wert so wounded.

5. Remember the manner how he thus wrought upon thee: it may be it was with softer and gentler impressions, in a winning, in a melting way; he drew thee with the cords of a man, and sweetly dissolv'd thy stony heart. 'Tis true, the Law had its work and struck thee with the flaming edge of a curse, but the Gospel presently brought oil and powr'd it into the wounded spirit. The love of Christ was the powerful *Suada*: Heavens Rhetorick; there was *Demosthenes* his double Deity in it, *πῶς* and *ἀνάγκη*,
it,

it constrain'd thee to obedience : And was it not mercy to be dealt withall in so mild a way ? Well but what if thou wert a more knotty and obdurate piece , and it was not a little matter would tame thy unruly spirit ? God came in a more victorious and triumphant manner , and led Captivity captive , when he gave gifts unto thy soul. He was fain to batter down strong holds , and bring to the ground towering imaginations. Thou hadst a rocky and flinty spirit, and was not his word an Hammer? did not he take it into his own hand? he smote the stony rock indeed, so as the waters gushed out : Well, and had he no bowels all the while ? was it not abundance of mercy to take pains with such an obstinate sinner ? Refer it you to what you will, we'l put it under the head of free grace.

6. Think upon those mountains of opposition that were beaten down when this goodly fabrick of the Temple went up with the shoutings and acclamations of free grace. The strong man was dispossess'd, all the plots and stratagems of Satan were frustrated. God crusht his designs , and blasted his enterprises, and broke his snares, and rescu'd thee out of the paw of the Lion. 'Twas much love and grace to set a silly bird out of the snare, to ransom a poor captive , to break the chain , and beat off the irons , to disentagle a soul , and set it at liberty. And then he armed thee against the disgraces and trowns of the world , and fortified thee against the smiles and blandishments of the world , and carried thee against the potent streams of examples , which all ran another way: free grace hid thy soul under the shadow of its wings.

7. Hast thou not fresh supplies of free grace flowing in continually upon thy soul , and maintaining it to all eternity ? If God in this new creation had given thee , as he did at the first, a stock of grace , and left it to thine own improvement , thou would'st have spent it immediately : Thou hast somewhat of free grace, every moment of thy spiritual being. God seeds and preserves the *humidum radicale* of the soul, or else it would quickly waste away. He sends thee in rich influences and auxiliary forces, and keeps thee by his mighty power through faith unto salvation. And this is no small work of grace, *Conservatio*, you know, 'tis *continuata creatio*.

8. Compare thy self with those that have had none of all this kind-

kindness shown unto them, such as God hath left to themselves in the severity of his justice, and this will set a goodly gloss upon free grace.

1. Many of them are such as have improv'd their present strength far better. Many Heathens have liv'd more accurately and exactly than some Christians in their unregenerate condition, and yet one out of all ordinary possibility of salvation, and the others efficaciously called. He may do with his own what he will, and he hath mercy on whom he will have mercy. Thus Publicans are before Pharisees and swelling Justitaries; that free grace may be more apparent and conspicuous.

2. Some have desired more strength, and in their way pray'd for it too, and it may be have had the prayers of others too, and yet have gone without it; but thou hast not call'd upon me, O *Jacob*; *I was found of thee, when thou soughtest me not.*

3. He pass by men of most admirable endowments, most rare accomplishments, that in all probability would have done him a great deal more honourable service, than thou art like to do. Would not an *Aristotle* have made a glorious Convert and fill'd the world full of Divinity as he did of Philosophy? but God passeth by these stately Cedars of *Lebanon*, and chooseth a few contemptible Shrubs, and this is the good will of him that dwelt in the bush; he hath chosen the *τι μη οντα*, the meer *non entia* of the world, to bring to nought the things that are.

So, that if thou look to the fountain, or the streams, or the conveyances, you met with nothing but free grace.

Fourthly, I might draw an head of arguments, a *Minori ad Majus*, common and restraining grace is free grace, how much more justifying and saving grace, that one is not so bad as another, is meer grace, &c.

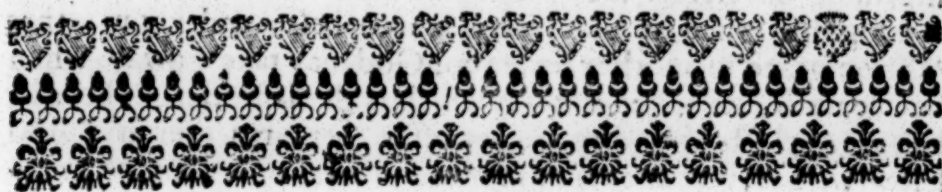
This truth is full of Use: Richly laden with fruit, if we had time to gather it: Ple put point at it.

Use:

Use. Let none dare to abuse the grace of God, to still malignant and venomous consequences out of so sweet and flowry a truth. *Cum gratia Dei sit mellea, ne comedas eam totam.* Ther's none but love to hear of free grace; O this is soft and downy Doctrine, a silken truth; O 'tis a gentle breath that fans the soul, and gives it sweet refreshment. O 'tis a pleasant thing to sit under the shadow of free grace, and see Gods goodness stream-

streaming out before thee ! But take heed who e're thou art, of turning this grace of God into wantonness ; and know , that 'tis free grace in another sense too ; God may take't away when he pleaseth, thou know'st not which is the last offer ; Believe it, he that neglects this very present offer, ventures eternity. And know withall, that as there are more liberal aspersions of grace in time of the Gospel, so there are larger viols of wrath too. Vinegar you know 'tis *כַּיִין* *filius vini* ; and the sweetest wine degenerates into the sharpest vinegar. Grace abus'd, turns to fury. What, to sin against God, because he is good ? therefore to offend him, because he is merciful ? to multiply iniquities, because he blots them out for his own sake ? to kick against bowels of mercy, and to rebel against the golden Scepter, when 'tis stretcht out, and motions of reconciliation propounded ? truly this will be the very sting of hell, the *Emphasis* of damnation, this will heat the furnace seven times hotter : 'twill teach the worm that never dies to gnaw more cruelly, and put new stings into the eternal Scorpions : 'twill prepare flaming ingredients for the cup of wrath, and fill it up to the very brim. O how fain would'st thou then change places in hell with a Turk, or an Infidel, and be ambitious of ordinary damnation. But truly there is no stronger argument against sin to an ingenuous spirit, then free grace. Because God is so prone to pardon, therefore the soul is so loath to displease.

THE



THE
Childs Return.

Prov. 23. 26.

My Son, Give me thine Heart.

Here have been such noble and generous spirits in some of the people of God, that they have been frequent in such enquirys as theise: What shall we render to the Lord for all his mercies? And, what shall we return him for all his goodness? And he in the Prophet *Micah* (though he be of a different temper from these) yet he seemeth to be very solicitous and desirous to know what he should bring unto the Lord. For thus you may hear him speak in the sixth of *Micah*: *Wherewith (saith he) shall I appear before the Lord? Will the Lord be pleased with thousands of Rams, &c? No, saith the Prophet: He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but that thou should'st do justly, &c. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but that thou should'st give him thine heart, and that thou shouldst love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength. And therefore he here asks it of thee,*

חנה בני לבך לִי, *My Sonne, give me thine heart.*

These words are spoken by *Solomon*, but not in his own Name. It had been too much for *Solomon* to have askt it for him-

himself. It doth not become the mouth of any Creature to ask the heart to it self. But *Solomon* speaks it in the name of wisdom, and so in the name of God himself, the eternal fountain of Wisdom. It is he that calls unto the sonns of men, and bids them to give him their hearts.

And though I know that the Hebrew *Idiom* sometimes by giving the heart, imply no more, then the serious consideration, and pondring of a thing, the laying of it to heart, as we use to speak; yet I shall take the words here in a fuller sense, as the heart in a special manner is due unto God.

Now as in proverbial speeches there useth to be, so it is here. There is abundance of rich variety, a great deal of Treasure lockt up in a few words; we will open some of them to you, And,

I. For the Relation *My Son*. Five things are very considerable.

1. He speaks here to a *Son*, and not to a *stranger*. No wonder that strangers give not their heart to God; no wonder that a pagan gives not the heart unto God. Such as are Aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of Grace. Such as are at a great distance from him: nay, that live without God in the world, such as lie like the dry heath, and the barren wilderness, the word of the kingdom never dropt upon them, but thou art a *son* in near relation to him; He reveals his mind to thee; he manifests and displayes himself to thee; he makes his goodness pass before thee. Thou hast the continual droppings of the word upon thee: his Prophets are sent to thee early and late: thou hast the happy Sun-shine of his presence with thee, enough to warm and soften a stony heart, and out of such stones to raise up children unto *Abraham*. Though an *Indian*, though an *American* do not give the heart unto God, yet a Christian should. Though a Stranger doe not give him the heart, yet a *Son* should.

A *Son*, and not an *Enemy*. God doth not expect the hearts of enemies; such as are in open hostility and opposition against him such as are said to be *haters of him*, and *hated by him*, such as bid him, *depart from them*, for they do not desire the knowledge of his wayes; he doth not look for the hearts of these. He doth indeed many times turn the heart of an *Enemy*, meet the heart of

of a *Soul*, while he is breathing out slaughters against the Church; but whilst he is in a state of enmity, he doth not look for the heart from him. Nay, if any Enemy could give the heart unto God, it would not be accepted by him. He will not accept of a Traitors heart. But thou art reconciled to him, so far from being an Enemy, as thou art a *Son*. Thou hast all expressions of love from him; and thine heart it is expected by him, and it will be accepted of him. Though an enemy doe not give the heart unto God; yet a *Son* should.

3. A *Son*, and not a *Slave*. A *Slave* doth a great deal of work and drudgery, more work then a *Sonne*; but he doth not give the heart all the while. He works out of fear, he looks upon it as a task, as a burden; he watches an opportunity for shaking off the yoke. But now Religion doth not come thus to enslave men, but to enlarge them, to ennoble them; it comes to beat off the chains and fetters, to beat upon the Prison-doors: it brings a perpetual Jubilee; a perpetual Triumph along with it. Religion floweth out of filial principles; *My Son*, hear my words, and *My Sonne*, give me thine heart. If the *Son* make you free, why then you are free indeed; and if you be free like *Sons*, why then you are free indeed. The Gospel brings with it a filial Liberty, a filial Plerophory: an Evangelical yoke, is a soft and pleasant yoke; a Saviours burden is *onus aliarum*, it do's no more load the soul, then wings do a bird, which advance and promote its flight towards heaven. In sin there is nothing but slavery: in Religion there is perfect liberty. Though a *Slave* do not give the heart unto God: yet a *Son* should.

4. A *Son*, *Non sic olim*. Thou wert not alwayes so. There was a time when ye were Sons of wrath, as well as others; Children of disobedience, as well as others. Adopted Sons were not alwayes Sons; Now the Sons of God are Sons by Adoption. And let it suffice you (saith the Apostle) that in those former times of your ignorance, of your folly and vanity, that then you gave your hearts unto other Objects: but now that you are come into a state of Son-ship, now that ye have this great and honourable Gospel-privilege to be called a Son of God: now withdraw your hearts from former objects. Let them not be bestowed upon former vanities, do not embase them so much; fix them only upon your God, Though once thou didst not give thy heart

heart unto God; yet now thou art a *Sonne*, thou should'st.

5. A *Sonne* and so in way of mutual affection, thou art to give the heart unto him. As hath given thee his love, and his heart, and his bowels are towards thee; and wilt not thou return some affection to him again? Relations they consist in a mutual *xiis*, in a graceful and reciprocal respect which they have one to another. Is there the love of a Father in him, and shall not there be the obedience of Son in thee? Is there a flame in him, & is there no spark in thee? Is there no reflecting of a Sun-beam? Is there no repairing of the streams into the Ocean? As *Bathsheba* speaks very affectionately to her Son *Solomon*, *What my Son? and what the Son of my Womb? and what the Son of my Vowes? Wilt thou give thy strength unto Women?* So here, *What my Son? and what the Son of my loves? and what the Son of my hopes? Wilt thou give thy heart unto another? Wilt thou give thy strength unto a Creature? חַיִּי וְחַיִּיךָ, Wilt thou thus dishonour, and provoke thy God? Cor* it is *magnes Cordis*: If love will not draw thee, what will? and if a preventing love will not prevail upon thee, what love will? And if God have not the hearts of Sons, where shall he have any hearts to praise him? Who will admire him and adore him, if his Sons will not? And then he hath given thee his only Son, he hath given thee a Saviour, that hath given his heart to thee, that hath given his life for thee, that had his heart pierced through for thy sake; and is there no attractive power in all this? That is the fifth thing, thou art a *Son*, and so in way of gratitude, and mutual affection, thou art to give thine heart to him.

11. The Manner of yielding up the heart unto God, which is here exprest by way of giving, which includes several things in it.

1. Give it *Cheerfully*. *God loves a cheerfull Giver*. Religion should be full of alacrity, it doth not come to extort the heart, to hale men to obedience, but to lead them by a sweet and easie manuduction: it doth not *rapere Cor*, but *allicere*. It doth not storm the Castle, but hath it fairly yielded up upon terms of agreement. That efficacious work of Grace in conversion doth indeed overpower the hearts of men: but it is by making them willing, not by drawing them whilst they are unwilling, but it takes away that Nolence and Reluctancy that is in the hearts of

men, and thus compells them to come in. What freer then a Gift? now the heart is to be given unto God. The Will hath never more freedome, then when it moves towards God. And those heavenly duties, and spiritual performances are to flow freely from the soul, like those voluntary drops that come sweating from the Honey-comb of its own accord, without any pressing, without any crushing at all. It is only the dregs of Obedience that comes forth with squeezing and wringing. The better any thing is, the more freely doth it diffuse it self. There should be no need now of binding the sacrifice with cords unto the Altar, unless it be with the cords of love: those soft and silken knots of affection. Cheerfulness puts a gloss and lustre upon religion, and makes it amiable, even in the eyes of the world. And truly I cannot tell how any one can give the heart to God, unless he serve him with alacrity.

2. Give it presently. You know, *Bis dat, qui cito dat*. Give it him now, he calls for it: it must be *donum hodiernum*. Now that it is called to day, *harden not your hearts*. Give him a tender heart, *Udum, & molle lutum es*. Now give thine heart to be framed and fashioned by him, to be stamp'd and sealed by him. *Da primitias cordis*, Give him the first fruits of thy time, the first fruits of thy strength: He is the *Alpha*, the first of Beings, and therefore whatsoever hath any priority and superiority, belongs to him. And truly grace it is very sweet and pleasant in the bud, *Ὡς ἡ δειπτε γλυκαρότερον*. O how pleasant it is to see a Virgin-light, a Morning light of education shining out upon the soul, and in some measure preparing and predisposing the heart of the wayes of God. O this is an happy prejudice, an early prepossession of the soul. And this is that which the wise Man here intends, when he speaks to a Son, to one of tender age. And do but consider it: can you give your heart unto God too soon? Why shouldst thou defer thine own welfare? or is it comely then to offer thine heart unto God, when thou canst give it to none else? *Da florem, non facem*. Give it presently.

3. Give it, do not lend it only. In giving there is an alteration of the propriety, which is not in lending. When thou hast given thine heart unto God, thou art no longer thine own then. There are some that will lend their hearts unto God, upon some special occasions for an hour at a Sermon, for a little while in prayer: lend

lend it him upon Lords day, upon a day of humiliation, and then call for the heart again, and bestow it upon their lusts. But so great a Majesty will not borrow of Creatures; he will not receive hearts, unless they be wholly given him.

4. *Give it, do not sell it.* 'Tis very fordid and odious to be hirelings in Religion. They sell their hearts unto God that serve him for by-ends, and self respects. This is *Donum Hamatum*, a gift with a hook in it; they give somewhat, that they may catch more. They sell their hearts unto God for some temporal ends. Hence it is that the Church hath so many friends in prosperous dayes. There are many that sell their hearts unto God. You know in the Gospel there were some that followed Christ for the Loaves, and not for the Miracles. There are some that love the Additionals in Religion, more then the Principals. Success and Victories are the only arguments to convince some of the rightness of a cause. Esteem of men, worldly advantages, and accommodations; these make many men take a little tincture of Religion, who otherwise would not have so much as a shew of it. Whereas Religion should be loved for her beauty, and not for her dowry. God should be loved for those Excellencies and transcendencies that are in himself; for those treasures of goodness and wisdom that are stored up in his own glorious Essence. Thou should'st love him, though he did not love thee again. Why should'st not thou love a thing truly amiable, though thou hast no benefit by it? for thy happiness is but an inferiour and secondary thing, and is not to have so much of thine heart as he is to have. Thou art only to love thy self, as thou art somewhat of him; thou art to love heaven, as the enjoyment of him; thou art to love the Gospel, as the great expression of his love, and all the promises of the right hand, and the left, as the various manifestations of his goodness. Thou art first to give thine heart unto thy God, and then to other things in such measure and proportion as they are subordinate to him.

5. *Give thine heart, do not keep thy self.* Would'st thou be trusted with thine own heart? Would'st thou be left to mine own deceitful spirit? The best upon earth may very well put up that prayer; *Domine, libera me à malo homine meipso*. Lay up thine heart in the hand of a saviour. Leave it there as a sacred *depositum*.

Canst thou lay up thy Jewel in a safer Cabinet? Let him keep thine heart by his mighty power through faith unto salvation.

6. *Give it.* God is pleased to call that a Gift, *which is indeed, a Debt*: All thy *Esse*, and thy *Posse*, and thy *Possidere* is due to him, yet that thy heart may come in a way of freeness, and that he may shew thee, how it is accepted by him, he calls it a Gift, such a Gift doth enrich the Giver, not the Receiver. It is an honour to thee, 'tis no benefit to him; His glory doth not shine with borrowed beams; 'Tis neither in the power of a Creature to eclipse the brightness of his Crown, nor to add one spark to it, If thou doest ill, what hurt hath he by it? or if thou doest well, what good flowes unto him? any otherwise then as he hath joyned his own glory, and the welfare of the people together. Thy goodness may profit thy self, and it may extend to men like thy self, but it can make no additions to that which is already perfect. Thy heart is due to him, and 'tis thy honour that thou mayest give it him.

III. To whom the heart must be given.

1. Not to any created being. No Creature can be a Centre for the heart to fix in. The heart was not made for any creature, nor proportioned to it. *Wilt thou set thine heart upon that which is not?* Wilt thou give thine heart to vanity and vexation? Wilt thou set thine heart upon that which hath wings, and can fly away when it listeth? Riches have wings; honours and pleasures have wings, all Creature comforts have wings, and can fly away when they please. And therefore

2. Give not thine heart to the world. Give it not to the smiles, and blannishments of the world: Let it not be broken with the frowns and injuries of the World; *Let not your hearts be troubled,* (saith Christ) *For I have overcome the world.* And be not over-careful for the things of the world: $\mu\delta\ \mu\epsilon\epsilon\mu\upsilon\alpha\tau\epsilon$, a Pythagorean would render it, *Cor ne edite.*

3. Give it not to Satan. The Devil that old Serpent would fain be winding and insinuating into hearts: he seeks them, and desires, and would fain by any means obtain them: and we see how many give their hearts unto him. But what, wilt thou give thy Darling to the Lion? Wilt thou give thy Turtle as a prey to the Devourer? Wilt thou give thy heart to the Destroyer?

4. Give

4. Give it not to Sin, to Lust. Give it not to a *Dalilah*. To give it to sin, is to give it to a Privation, to a Non-entity. Give not thy heart to that which will weaken it; to that, that will defile it; to that, that will wound it; to that, that will sting and disquiet it. O ! keep it calm and serene; keep it pure and unspotted, keep it in its proper freedom and enlargement.

IV We come to consider the Gift it self, what it is that is to be given to God: The Heart.

1. Not thine *outward man only*, not thy Body only. God dwells not so much in these Temples made with hands, as in broken and contrite spirits. For he himself is a Spirit, and the Father of Spirits, and he will be served in Spirit and Truth. He doth not ask for a shell, but for a kernel: He doth not ask for a Casket, but for a Jewel Give him the kernel, give him the Jewel, give him thine heart. No question, but the body also is to be presented to him, but it is no otherwise accepted of him, then as it is animated, and enlivened by an obedient heart. For how else can it be λογικὴ λατρεία, as the Apostle there calls it. Give me thine heart, (1) Not thine ear only. Though it be very commendable to incline an ear unto wisdom, and to receive the gracious words that flow from its mouth, yet the ear is only to be a gate, and entrance to let it into the heart, and to *hear* in Scripture-Language is to *obey*. The Word of God must not hang like a Jewel only in the ear, but it must be cabinetted and locked up in the heart as its safest repository. (2) Not thy tongue only. Religion is not only to warm thy mouth, but 'tis to melt the heart: it doth indeed season the discourse, so as savory words come out of such a mouth. It doth set a watch before the lips, and bridle that same unruly evil: but can you think that it reacheth no farther then thus? Can you think that religion dwells here? Is it only a lip-labour, only a matter of Discourse? Nay, are there not many that draw near unto God with their lips and yet their hearts are far from him? (3) Not thine head only. Religion 'tis not a meer notion, it doth not consist only in speculatives. You see many times that men of the vastest Intellectuals, are most defective in Practicalls. Who of the Heads of the world believed Christ? Who of the Scribes and Pharisees believed in Him? There may be precious pearly truths in a venomous head. and indeed the head can never be given unto God, till the heart be given him also.

2. The

2. *The heart; not appearances only*: Not a surface, not a colour, not a shadow only, but a Reality. God is a pure Act, pure Entity and reality, and therefore appearances, that do merely pretend to entity, must needs be very remote from him. And this is the weakness of superstition, it gives him only a complement, a ceremony. They tell him they are his servants. What more ordinary complements in the mouths of men? they give him outward adoration; they bow the knee to Christ, and so did they that crucified him: What do you more then they? And this is the vanity of Popery, it doth not give God the heart. That spiritual Jezebel gives him only a painted face, she doth not give him the heart. She is clothed in Scarlet, but she embraces a dunghil. She puts on an outward meretricious bravery; but within there is nothing but rottenness. But the spouse of Christ is all glorious within. When the shadows were multiplied, God called for the heart then in the times of the Law, much more now in the times of the Gospel.

3. *The heart, the whole heart*. Not a peice of it, not a corner of it only. The true Mother would not have the Child divided. God indeed loves a broken and a contrite heart; but he won't accept of a divided heart. This is that royal Law, the great comandement, *Thou shalt love the Lord thy God with all thy heart*:

Ὁὐκ ἀγαπᾷ πολυκοιρανίη, ὅς κοίραν' ὁ ὕψω, εἰς βασιλεὺς.

But the Devil observes the other rule; *Divide & impera*. He would seem to be very moderate, to be content with a peice of the heart only; but 'tis because he knowes by this means he shall have all. For God won't have any of it, unless he have it entire. And this is one great happiness that comes by Religion; the heart is thus united and fixt upon one supreme Object. Lusts, they do divide the heart and distra& it; ---*duplici in diversum scinderis hamo* (as the *Satyrist* speaks very elegantly.) The soul doth as it were, bite at two baits at once, and is caught with two severall hooks; this puls that way, and that puls another way. Pride calls for this thing, but Covetousness forbids it; which must needs breed a great confusion and tumultuation in the soul. But when the heart is given unto God, and yields to his Scepter, then

then other Lords shall no longer rule over it. When a Saviour comes into the soul, the winds, and the storms, and the waves obey him.

4. Give thine *Heart*, that is, all the powers and faculties of thy soul. Give him thine understanding; set upon the windows of thy soul, for the entertaining of such light as shines from Heaven. Give thine understanding to be enformed by him, to be captivated by him: Give it as wax to the seal, to receive such stamps, and impressions, as he is pleased to put upon it. Give him thy will, that which glories so much in its own liberty, let it be subject to him. Give him thine affections, those ebbings and flowings of the heart, *Fluxus, & refluxus cordis*; Let thy joy be subject to him; let thy trust and confidence be upon him; Let all that is within thee, bless his holy name.

And thus we have run over the words in a way of Explication, and we shall give you the sum of all in one Observation. That,

The heart is to be consecrated unto God.

I. Because 'tis due to him. Look upon the heart, see whose Image and Superscription it hath; if the Image of God be upon it, (as sure you cannot but see that, though it be much defac'd) Give then unto God the things that are Gods. If thou wilt not give men their due, yet sure thou wilt not withhold from him his due, It is due unto him upon a four fold account.

1. As he is the *Maker* of Hearts; the *Creator* of them. All the strength of created beings is due to him; and the nobler any being is, the more strongly it is engaged to him; for it hath received the more from him. Now the heart of man it is a chief piece of Gods workmanship, 'tis *Σοφὴ τέκτονος καλὸν ἔργον*: 'tis due to him, as it was made by him; and 'twas made upon this condition, that it should return to him.

2. As he is the *Lord*, and *Ruler* of Hearts, *Καρδιοκράτωρ*. His Throne 'tis in the hearts of men; and 'tis he only that hath Dominion and Sovereignty over them. It is the great usurpation of Popery, that would tyrannize over the hearts of men. That proud Antichrist would sit in the Temple of God: but there is none Lord of the Conscience, but God alone: And he can frame them, and fashion them, and dispose of them as he pleaseth.

He

He can rule those hearts that are most large, and unlimited, and unrestrained. The hearts of Princes he can wind them, which way he will, even as the Rivers of Waters.

3. As he is the Judge and Searcher of hearts. We only can see the outward surface, and appearances of things, as the *Opticks* say, *Sola superficies videntur*; but God he sees into the depth, and bottom of things. We look only to the fruit and branches, but he searcheth to the root and foundation.

4. As he is *Sponsus Cordis*: 'Tis the Prophet *Hosea's* expression, *I have espoused thee to my self in mercy, and goodness, and faithfulness*: so that is an Adulterous heart that now goes after Creatures: *Ye Adulterers*, (sayes the Apostle) *know ye not that the love of the world is enmity against God?* And the Apostle speaks of presenting Virgin-hearts unto Christ.

II. 'Tis very pleasing and acceptable to him. For,

1. Hee askt it of thee. He knocks at the door, he wooes thine heart, and invites it to himself; and what is the whole mind of the Gospel, but to draw hearts unto God with arguments of Love?

2. 'Tis thy *Totum posse*. Now saith the Apostle, he accepts according to what a man hath. Thou thus castest all thou hast into the Treasury; and if thou hadst more, thou wouldst give it him.

3. 'Tis a pregnant gift, a comprehensive gift, and contains many other things in it. As the Apostle saith, *He having given thee his Son, how shall he not with him give thee all things also?* This is the spring of motion, that sets the wheels on working. When this royal fort is taken, all the rest will be yielded up presently. When the Heart indites a good matter, then the Tongue will be like the pen of a ready Writer; then thy Glory will awake, thy Tongue will praise his name, and encourage others in his wayes, then thy bowels will be enlarged, and thy hands open to the necessity of the Saints; then there will be a Covenant made with the eyes, and a watch set before the door of thy lips, then thy feet will run to the place where his honour dwelleth, & all the members of the body will become instruments of righteousness unto Holiness. Which shews the vanity of those ignorant ones, who thank God, though they cannot express themselves, yet their hearts are as good as the best, though there be not one beam

beam of light in, nor one spark of love in them, whereas a good heart never wanted for some real expression. He in the *Comedian* was never deservedly laugh't at; who would seem to be angry, but could express it no otherwise, then by saying *Irascor*, whereas true anger would soon have shewn it self in its own proper colours, in its sudden, and extemporary sparklings, in its vehement and furious flamings. They that can shew a good heart no otherwise then by saying they have a good one; they do even desire us not to believe them.

They that offered up sacrifices, were wont to judge of them most according to the inwards, and God doth thus judge of performances. For,

1. The least performances, if the heart accompany them, are accepted by him. That *Persian* Monarch was famous for accepting a little water from the hand of a loving Subject: And doth not Christ accept of the same? *He that shall give a cup of cold water to a Disciple, in the name of a Disciple, shall not lose his reward.* What though thou canst not bring such costly sacrifices, thou canst not offer up Hecatombs? Well then, bring thy Turtle Doves and young Pigeons; and these shall be accepted by him. Thou hast no Gold, nor Jewels; thou canst not bring any silk, and purple to the Tabernacle; yet bring thy goats hair, and Badgers skins, and these shall be welcome to him. Thou canst not bring Cedars to the Temple, thou canst not polish, and crave, and guild the Temple; Well; but canst thou be any way serviceable to it? even that shall be rewarded by him. A few broken sighs if they arise from a broken heart, are very potent and rhetorical. A few tears, if they flow from this fountain, are presently bottled up; he puts your tears in his Bottle.

2. God accepts of your intentions, if they flow from a pure heart, though they be blasted in the bud, though they be crushed in *Ovo*, though they never come to the birth.

In magnis voluisse sat est. -----

It was in *Dauids* heart to build a Temple, that's enough. The Schoolmen do very well determine, that *Tota bonitas moralis, & malitia est in voluntate*. God judgeth of the souls complexion by those inward productions, though men judge only by outward expression. That two-edged sword of God doth thus pierce to the marrow, to the very intentions of the heart. The Law of

God it reacheth intentions, as our Saviour in those heavenly sermons of his upon the Mount doth spiritualize it, and paraphrase upon it. And God doth in especial manner punish naked intentions, because men cannot punish them. The venome of the seed of the Serpent doth most shew it self in intentions. God restrains the outward acts for his peoples sake. But the strength of sin is most vigorous in its first eruptions and ebullitions, and so the strength of goodness too.

3. When the heart is entire. Though there be obliquities and irregularities, yet they are past by, and not so much attended to. No doubt but *Abrahams* faith staggered, when he was put to an equivocation, and we cannot easily excuse *Jacobs* supplantings and *Rebekka's* deceits, and *Rahabs* dissemblings: and the *pie fraudes* of the Fathers. There was so much frailty and imperfection in all these, as did plainly spot and blemish them; and yet the heart being right, God accepts of that, and covers the rest with his pardoning love.

4. Hence it is, that God looks not to the outward lump, & heap of performances, but looks to the manner of them, and the spirit from whence they come. This might spare many a papist his beads which he thinks so necessary for the numbring of his prayers.

The glimmering light of nature taught the heathen thus much, that the Gods did not expect any benefit from them, but only a grateful acknowledgement. And this is the reason they give, why they consecrated to their Gods barren trees, which indeed were green & flourishing, but brought forth no fruit at all, as the *Laurell* to *Apollo*, the *Ivy* to *Bacchus*, the *Mirle* to *Venus*, the *Oak* to *Jupiter*, the *Pine* to *Neptune*, the *Poplar* to *Hercules*; and so in many of the rest. And they will tell you, that the gods did not look for any fruit from their worshippers, but look for homage, and obedience, and thankfulness. And it is that which ingenuity teacheth men, not to look to the quantity and value of a gift, but to respect the affection of him that gives it. Away then with those vain ones, that think to bribe heaven with their gifts, and to stop the mouth of Justice with their performances. All duties and performances they are but to comment and Paraphrase upon the heart. In prayer God expects a flaming heart; in hearing of the Word, he looks for a melted heart; in fasting, rend your hearts, and not your clothes; in thanksgiving, he listens to hear whether

ye make melody in your hearts. Religion it doth spiritualize performances, and doth shell them, and doth take the kernel; it doth expect the spirits and quintessence of them.

5. Hence it is, that without this, the most pompous performances are scorned and rejected. A sacrifice without an heart is an abomination to him, *I hate your burnt-offerings, my soul nauseates your solemn Assemblies.* Odi Danaos, & dona ferentes. Bring me no more vain oblations *ἰχθυῶν δῶρα ἄδωρα, κ' ἐκ ὀνείσμα.* A corrupt heart, it soils every ordinance, it stains and discolours every Duty, it envenoms every mercy. If such a one pray, 'tis esteemed howling; if he mourn, 'tis hanging down the head like a bul-rush; if he sacrifice, 'tis cutting off a dogs neck; if he rejoyce, 'tis but a blaze, a crackling of thorns under the pot.

6. In Heaven when outward performances shall vanish, yet then God shall have thine heart, and thou shall have his face; the well-beloved shall be thine, and thou shalt be his. When Preaching shall cease, and prayer shall cease, when Sacraments shall disappear, yet then thy naked heart shall be offered unto God; it shall twine about the chiefest good, and by a near and immediate union shall enjoy it for ever.

III. *The heart* is to be given unto God, because thou hast promised it him. Remember that Primitive and Original vow in Baptism. God then may take possession of the heart, if he please; for he hath the key of all hearts; he hath the key of an Infants heart, and can open it if he please. But however there is an engagement upon thee by this to give him thine heart. And sure there are few but some time or other, have given him several other promises of their hearts. Didst thou never offer thine heart unto him in a storm? in a judgement? in a sickness? Well then, withal remember that God takes no pleasure in fools, that make vowes and break them. His promises to thee are sure: why should thine be deceitful?

IV. Give thine heart unto him, that he may make it better. It may be thou hast a stony and unmalliable heart, give it to him, and he will melt it, and dissolve it. It may be thou hast a barren and unprofitable heart; give it to him, and he will make it fruitful; he will bid it increase and multiply. It may be thou hast an unquiet and discomposed heart; give it to him, and he will tune it. It may be thou hast a narrow and contracted heart, give it to him, and

he will enlarge it. It may be thou hast a drossy and corrupt heart, give it to him, and he will purifie and refine it.

V. Give it him, that he may make it happy, that he may fill it with his love, that he may satisfie it with himself, that he may seal it with his Spirit. It hath toiled already sufficiently, and wearied it self amongst vanities; it hath gone from flower to flower, and can extract nothing but bitterness, and still Desire, which is *hiatus cordis*, opens its mouth wide, and cries aloud, Give, give. Go then to the Fountain, to the Ocean, and there fill thy self. Dost thou think thou canst suck any sweetness from the breast of a Creature? no, but go to the fulness and exuberancy of a Deity, and then stretch thy desires to the utmost compass, widen thine heart as much as thou canst, yet there will be enough to make thee run over with happiness.

That's the first thing, why the heart must be given to God.

We'll consider in the next place, when the heart may be said to be given to him?

(1) When thou affectest out of a principle of love towards him. What's love but a giving of the heart? as *Dalilah* speaks to *Sampson*; *How canst thou say thou lovest me, when thy heart is not with me?* A lover not only, *querit costam suam*, as the Jews speak, *sed querit cor suum*, for he hath given that to another. And where there is mutual love, there's a mutual exchange of hearts. God loves himself in thee, and thou findest thy self in God. His thoughts are for thy welfare, and thy thoughts are for his glory. In love there is a mixture and blending of beings; *is fibula animarum*; nay, it knits, and weaves souls together. *Knit my heart unto thee, O God*, saith the Psalmist.

(2) Then thine heart is given unto God, when thou dost affect it of sincerity, when thou art an *Israelite* without guile. This is Evangelical perfection; it is that Evangelical allowance, which is put into the ballance of the Sanctuary, so as a Christian is not found too light. As for keeping every jot and *apex* of the Law, let them speak for it that could ever do it. Thy Saviour hath kept it for thee in the full rigor and exactness of it; and those spots which thou findest in thine own heart, thou must wash them out in the blood of the Lamb; thou must whiten thine heart in that Fountain which is set open for the house of David, and for the inhabitants of Jerusalem, for sin, and for uncleanness. If thou beest sincere

sincere, and cordial, and faithful with thy God, then thine heart is given to him.

(3) Then thou dost give thine heart unto God, when thou dost fully comply with him in those glorious ends, in those great interests, and designs which he doth propound to himself; when thou dost submit thy will unto his, and conform thy desires unto his; when thou dost wholly resign up thy self unto him, and sweetly close with his providence, though never so mysterious, and unsearchable: when thou dost pluck out thy right eye for him, and cut off thy right hand for him; when thou thinkest not thy life too dear for him.

(4) Then thou dost give thine heart unto God, when thou dost serve him with vigour and intention. Luke-warm *Laodicea* could not give the heart unto Christ. *Ephesus* when she falls from her first love, her heart is unbended presently, performances come dropping from her in a weak, and languishing manner. Whereas spiritual productions they should be strong and masculine, springing, and rushing forth with a sacred *impetus*, as Gods love comes streaming to thee with an irresistible fulness. Thine heart should boyl up a good matter, as the *Psalmist* speaks. But some are so cold, and flat in performances, as that you would wonder where the heart was all the while; & to be sure wherever it was, it was an heart of stone, a *Nabals* heart, an heart sunk within them. Popery layes much stress upon the intention of the Priest, but the people in the mean time may be as remiss as they please. As implicit faith, so implicit prayers, and implicit performances must suffice them. But if they had but a Bible, or such a one as they could understand, they might turn to that same place, *Cursed is every one, that doth the work of the Lord negligently*. Offer such blind and lame sacrifices, offer them to thy Prince. Offer such imperfect obedience to the Pope. See whether he will accept of it. I remember I have read of one of them, who when his Catholick Creatures desired a further latitude, and dispensation in some matters of religion that were of less consequence, he return'd him a favourable & indulgent answer, but withal, he enclosed this very Text, *O fili mi, praebe cor tuum mihi*. Thus Popery would rob God of the heart, & give it to a creature.

(5) Then thou givest thine heart unto God, when thou givest it unto the people of God. *Inasmuch as you did it unto one of these,*
you

you did unto me, saith Christ, Ther's a union between God and his people; and therefore if thine heart be united to them, it is united unto him also. And how sad is it, that those hearts should jar amongst themselves; who yet harmoniously meet in the close in the union with their God!

And thus we have seen why the heart must be given unto God, and when is given to him. We will now shut up all in a word of Application.

1. See then how powerfull Religion is, it commands the heart, it seizeth upon the vitals. Morality that comes with a pruning knif, and cuts of all sproutings, and wild luxuriences; I, but Religion lays the ax to the root of the tree. Morality looks that the skin of the apple be faire; but Religion searcheth to the very core. Morality chides outward exorbitances, but religion checks secret inclinations. Or at the best in Morality there is but a polishing, a guilding, a carving of the heart; but in religion there is a new framing, a new modelling; nay, a new creating. That's the power of godliness, it changeth the heart.

2. See also the odiousness of an Hypocrite. He doth not give God the heart, and yet will give any thing else: I, and will seem to give that too. He hath *לב ולב*, which the Apostle renders by *καὶ διψυχος*. Now an heart, and an heart, 'tis as odious as a weight, and a weight, as a ballance, and a ballance. Treachery and Perfidiousness is that, which is so much detested by men, as that which cuts the sinews of humane Society; and though there be some that will practise it, yet there are scarce any that will in expresse terms patronize it;

Il. 1. 5. 312.

Ἐχθρὸς γὰρ μοι καὶ ὁμοῦς ἀνίστα πύλῃσιν, &c.

as he there speaks. Now as perfidiousness hinders commerce and intercourse with men, so hypocrisie must needs hinder communion with God. Can you think that a painted Sepulchre is a fit place for his Spirit to dwell in? This is that which Christ doth so much upbraid; *The blind Pharisee*, thou that never reflectest upon thine own heart, thou that keepest a continuall poreing on the outside only, and lookest to the painting, and whiting, and daubing of that; dost thou think thus to please the pure, and bright, and piercing eye of Omniscience? Thou hast not the black skin of the *Ethiopian*; thou hast not those eminent spots of the *Leopard*;

Leopard; I, but thou hast the plague of the heart, thou hast the Leprosie within, and is not that more deadly and dangerous? The heart of a Publican is far whiter then thine.

3. See then the bitter root of Apostacy. There are some that never gave their hearts unto God, no wonder if they fall from him. Hypocrisie 'tis the sin of Apostacy. *Take heed*, saith the Apostle, *lest there be in any of you an heart of unbelief, as that you depart from the living God.* He that hath a *Judas* his heart in him, will at length betray a Saviour; He that hath a *Demas* his heart in him, will at length embrace the present world. An Apostate did but lend the heart unto God for a while, and now he calls for it again.

4. Ye see the security of a weak Christian, he hath an heart as well as others, and he hath given that to his God. He hath a vital Principle, an immortal Principle within him. What though the sturdy Oaks of *Basan* be broken? what though the stately Cedars of *Lebanon* fall? what though the green Bay-tree vanish, and disappear? what though men of vast abilities, of rare accomplishments, of fair flourishes in Religion, what though these draw back from God? yet a weak vine may stand all this while leaning upon his beloved laden with fruit, chearing both God and men, a bruised reed may last all this while, if he be but bound up in the Bundle of life. The smoking flax may be kindled into so pure a flame, as that it may outshine a blazing Professor. A worme may consume *Jonah* his Gourd, but a Whale shall not consume *Jonah* himself. Outward profession may wither, but nothing shall separate a sincere soul from his God.

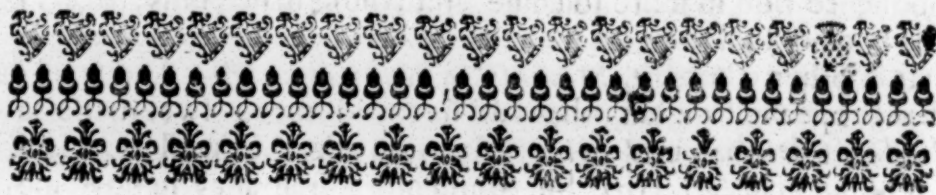
5. Such as have not yet given their hearts unto God, let them withhold them no longer. Put up thy weak desires, and pray him to give thee such an heart, as may return it self to him. Doth God ask thine heart of thee, and dost thou refuse to give it him? What dost thou ask of him that he denies thee, if it be good for thee? and do but think how easily dost thou give thine heart unto any other but thy God. When the world knocks, when Satan knocks, thou openest presently; nay, it may be before they knock; and must a Saviour only be excluded? Is there no Rhetorick in the love of Christ? Is there nothing that can draw thine heart to him? Are all the cords of love too weake? Dost thou break them all? Will not the influences of the Gospel soften thy heart?

Will

Will not the blood of a Saviour dissolve it? will not importunate wooings and beseechings move thee? Out of what Rock wert thou hewen, O obdurate soul? Doth a greater then *Moses* smite the rock, and will it not gush out with water? Dost thou say, thou canst not give to him? this answer is ready for thee, *Non velle in causa est, non posse pretenditur*; if thou hadst a will to give it him, thou wouldst have a power to give it him too. However; as thou hadst some faint velleities, so make some weak endeavours; when he moves thee, then offer it to him as well as thou canst, though but with a trembling hand, and his hand will meet thine, and will presently take it of thee.

6. Such as have given their hearts unto God, here's matter of praise and thankfulness, Bless thy God that would receive such a vain and contemptible thing, as thine heart was, when first thou gavest it to him. Was it not infinite love to espouse such an heart to himself; to beautifie it, and enrich it, and prepare it for his love; to guide it, and teach it, and rule it; and steep it in all preecious sweetness; and amplifie it, and dilate it that it might be more capable of his love, to set a guard about it, and to keep it against the subtilty and vigilancy, the malice and fury of spiritual enemies? How canst thou enough admire the greatness of this his goodndis?


THE



T H E
Panting Soul.

P S A L. 42. 1.

*As the Hart panteth after the water-brooks, so
panteth my soul after thee, O God!*


 Ere's one of the sweet strains of *David's* harp: one of those bright and sparkling expositions, *λαμπερά ρήματα*, which not only carry a Majesty with them but even include a Deity: one of those ho'y and strong ejaculations, with which he was wont *ἐκορύσσει* *pharetra* (that I may allude to that of the Prophet *Esay's*) to take his soul (that polished shaft) out of the quiver of the body, and to dart it up to heaven, the place of his treasure and hope, and the dwelling place of his God. And truly every Psalme may well say, as the Psalmist himself sayes in the 139. Psalme, *I am admirably made, I am curiously wrought* *וְיִסְּדָנִי כְּתָמָר*, so 'tis in the Original, *Accepit me sum*. I am wrought with a needle. There's a spiritual imbroidery, a most rare and sacred needle-work in every Psalme. they are all wrought by the finger of the Spirit: and they are like the Kings daughter in the 45. Psalme, *Their clothing is of wrought gold, their rayment of needle worke, and they are all glorious within*. We doubt not but that there's a most divine Emphasis in all Scripture eloquence, and every jot and tittle in holy writ, as it has eternity stamp upon it, so it has a Majesty shining in it; But yet never did heavenly

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eloquence

eloquence ride in more solemn and triumphant pomp, than in this book of Psalms : As if the voice had been here contrary to that in other triumphs, *Memento te immortalem esse*. And as for that Prophane Politian, that said he found more sweetnesse in *Pindars Odes*, than in *Dauids Psalms*: he might as well have said (if he had pleased) that he found more fragrancy in noysome weeds, than in the Rose of *Sharon*, or Lilly of the valleys : that he found more sweetnesse in a dunghill, than in a garden of spices, than in an *Eden*, even a garden of God. Happy *Pindar* ! If instead of his *Ἀριστον μὲν ὕδωρ*, he had thought of these water brooks, and he might have hop't for a better Crown, then either he or any of his worthies were like to obtain ; if he could have reach't this heavenly tune, set by so holy a Lyrick, the sweet singer of *Israel*, *ὃν τρέπον ἐμποδοῖ ἡ Ἰλαρὸς ἐπὶ τὴν πηλὴν ὕδατων*, &c. as the Septuagint render the words. And yet their *ἐμποδοῖ* speaks not loud enough to expresse the Hebrew *תַּרְגָּו* ; for though *ποδοῖν* may signifie a strong and earnest desire, and though *ἐπιποδοῖν* may intimate a desire upon a desire, which by reduplication must needs be stronger : and granting that *τὰς πηλὰς*, do still adde to the vehemency of it; yet the word in the Original is more appropriated to the panting hart, and may seem to be borrow'd from that very noise which it makes in its braying after the water-brooks, and the Latin *glocitat* is answerable unto it. Now as for the hart, alas 'tis but a melancholly timerous creature at the best, a panting creature, *Κυνὸς ἑμματ' ἔχων κεραδίην δ' ἐλάφου*. You know who 'tis upbraided it to *Agamemnon*, Thou hast an impudent eye, and a panting heart : and no more usual *Periphrasis*, of a coward, than *ἐλάφου ἀνὴρ*. But that which the text chiefly aims at, is the drynesse of temper in the Hart, which at some times of the year, (in Autumn chiefly) as *Aristotle* notes in his *Historia Animalium*, is very excessive, especially in those hot and dry Countreys, and being usually in the deserr, doth more discover it selve, by reason of the scarcity of waters there. To let that alone which yet divers tel us of its drawing up, & devouring of serpents, & how that when 'tis cramm'd with the venom of them, it then breaks out into those strong anhelations & violent breathings after the streams of water; and when it hath satisfied it self with them, it then casts off all that was burthensom in the body before, and thus renews its age again. *Epiph.* adds, that

if

it within the space of three hours it can't quench its thirst, it presently dies, but if it satisfie it selfe with the streames of water, it usually lives fifty years longer. 'Tis likely here in the text 'tis meant of the Harts panting when 'tis chased by the hunter, and yet not (as some understand) when that after its many *σερραὶ* and *ἀντισεραὶ*, it can finde no place of safety, it then pants after the water-brooks, as the only place of refuge: but rather *διὰ τὸ καῦμα καὶ τὸ ἄσμα* (as Aristotle briefly) for the quenching of its thirst, as the following words clearly intimate, *My soul is athirst, &c. Heret lateri lethalis arundo*, the arrows of the pursuer flick fast in it, & the venom thereof drinks up its spirits. Why now water-brooks can hardly quench its thirst, with *Behemoth* in *Job*, it can drink up rivers, and sup up the Ocean at a draught, there's a combustion in its bowels, nothing but fire, fire, nature's on fire, and would faine be quencht, and those little reliques of strength that it has, it spends in panting after the streams of water. Thus does the Hart pant after the water-brooks, and thus did *David's* soul, thus does every devout soul pant after the living God; and thus *ardently*. Religion is no matter of indifferency as vain man would imagine. It is *διὰ μὲν τι περὶ γυμνα*, as he said of love. It requires the very flower & vigour of the spirit the strength and sinews of the soul, the prime and top of affection. It is no empty wish, nor languishing endeavour, no still born prayer, nor abortive resolution will serve the turne. He that's but almost a Christian shall but almost be saved, and that will be the very *Emphasis* of damnation, to have been within a step to heaven. But there is a grace, a panting grace, we know the name of it, and that's all, 'tis call'd zeal, a flaming edge of affection, and the ruddy complexion of the soul; which argues it sound, and shews it lovely. This is that, that makes a Christian an holy sparke, a sonne of the coal, even of the burning coal, that was fetcht from the Altar. Nay, we need not go so low as this, a zealous Christian is an incarnate *Seraphim*, what should I say more? he's just of his Saviours complexion, *white and ruddy, the fairest of ten thousand*. This was that, that set a lustre upon those shining Rubies, that adorn'd the Noble Army of Martyrs, *purpuratus martyrum exercitus*; And indeed they were *ἵδον ὁλοπύρρονες* in a better sense, than e're it was meant of *Antipater*. *ἡ ψυχή*, 'tis true indeed, their soul was athirst even for the living God,

God, they enter'd into heaven panting, and there they rest themselves to all eternity. *μὴν σαββατισμὸς*, There remains therefore a rest, a sabbatism, unto the people of God. And yet there are a generation in the world that are all for a competency in goodness, and are afraid of too much holiness; Mediocrity, even here is golden, a *Laodicean* temper shall go under the name of moderation, and a reeling neutrality shall be stil'd prudence and discretion, what needs this breathing and panting? this forwardness and eagerness? this vehemency and violence in the way of Religion? *quorsum hæc perditio?* and they look upon such expressions of affection as this in the Text, as upon strong *Hyperbole's*, or pretty Rhetorical flourishes. *Jeremy* surely was strangely melancholy, when he wist his head a fountain, that he might weep day and night; and 'twas meer fondness in the Spouse in the *Canticles*, to be sick of love. Thus do's the serpent hiss at the wayes of godliness, and thus do's the *ψυχικὸς ἀνὴρ* argue. But go vain man, look upon the panting hart, wonder why it breaths so strongly after the streames of water; bid it pant moderately after the water-brooks and when thy empty breath can abate its fervency, then, and not till then, nay hardly then, wonder at the strength of a Christians desire after communion with his God: for as the Hart pants after the water-brooks, so panteth his soul after his God, so strongly.

2. So panteth my soul after thee, O God! so unsatiably: And that in a double sense.

1. 'Tis satisfied with nothing else. 2. 'Tis not satisfied with a little of this.

1. Nothing can still the weary and thirsty Hart, but the streams of water, and nothing can content the panting soul, but the fruition of his God; God never rested till he made man, and man never rests till he enjoys his God. He has a soul within him of a vast capacity, and nothing can fill it to the brim, but he that's fulness it self. Desire is *hiatus voluntatis*, and such as nothing but happiness can fill it: that indeed is (as he sayes) *Mors desiderii, silentium appetitus, claustrum cupiditatis, modestia ambitionis, quoddam satis*.

Nature hath taught us all to pant after a *summum bonum*; And 'tis the voice put into every ones mouth, *Who will shew us any good?* indeed 'tis the errand for which we are sent into the world.

world, to finde out happineffe, and yet we seek it so, as if we were loth to find it. Τοξόται δὲ πολλοὶ μὲν ἀνὰ τὸν βίον, καὶ μετὰ τὰς παρὰ τὴν ποικίλων καὶ παντοδαπὴν τρέψαν, ἀλλ' ὁ μὲν πάντες ἀποχατοξοῦσιν, As *Lucian* followes the metaphor most elegantly. And happiness may well have that inscription, which *Plutarch* tells us, was upon the temple of *Isis*, τὸν ἐμὸν τίπλον ἰδεῖς ἀνθρώπων ἀπεκάλυψε. We knock at every creatures door, but ther's nothing within, no filling entertainment for the soul; no creature can bid it welcome. Would you know what they all amount to? if you'l believe *Solomons* reckoning the very *summa totalis*, is, *vanity of vanity*, all is *vanity and vexation of spirit*. Vexation is the very quintessence of the creature, and all that can possibly be extracted out of it. Now if *vani y* can satisfie, or if *vexation* can give content, if you can gather grapes of thornes, or figs of thistles, go on then to dote upon the creatures, and to be enamour'd with a shadow of perishing beauty. The Prophet *Esay* tells us, that all the creatures they are but as the drop of a bucket; when the water's empty'd out of a bucket, perhaps ther's a drop stayes still behind, a weak drop, which recollecting all its forces, yet has not strength enough to fall. And will such a drop (think you) satisfie a panting heart? The creatures are weigh'd in the ballance of the Sanctuary; and they are found to be lighter than the dust of the ballance, and this will inflame the thirst, rather than quench it. To speak in the Epigramatists language, they are οὐδὲν καὶ μηδὲν, meer nothing. And surely man's the vainest of all the rest, the *index* of all the volumes of vanity; that by sinne has subjected the creatures unto the bondage, under which they groan, and waite to be delivered, and yet dreamer of distilling I know not what felicity out of them, so that (methinks) 'twas a notable expression of him, that styl'd the Orators very ambitious of empty applause τρισάνθρωποι, we may surely translate it thrice miserable: And 'tis one of the encomiums that *Eunapius* gave of *Longinus*, τὸ μὲν ἄνθρωπον ἱδὲ ἐμίσησε. And as for that supposed being and excellency, which we fancy in the creatures, 'tis really to be found after a far more pure and eminent manner in God himself. The load-stone can't draw the iron when the diamond's in presence, and shall earthy vanities draw the soul, when the pearle of price is in presence? *Dulcius ex ipso fonte bibuntur aque*. Surely that's no panting soul, that forsakes the

fountain of living waters, and digs to it selfe broken and empty cisterns that will hold no water. The Hart pants unsatisfiably after the water-brooks, and the soul as unsatisfiably after communion with its God, 'tis satisfied with nothing else. But,

2. 'Tis not satisfied with a little of this, not a drop or a taste will suffice the thirsty heart, it does not come like *Canis ad Nilum*, a lap and away, a drop can no more quench its thirst, than it could cool *Dives* his tongue, though indeed he begg'd for no more. That short sweetness and brief refreshment, which is shut up in a drop, does but bespeak a stronger panting after waters of life, *Quo plus sunt pota, plus sitiuntur aquae*. Bonum as 'tis *sui diffusivum* in respect of others, so 'tis *sui multiplicativum* even in that Subject where it is: when it has once engratiated it self with the soul, and wonne upon its affections, when the soul begins to eye the beauty of it.

Ὁσθαλμὸς δ' ὁ δὸς ἐστὶν αὖτ' ὁ θαλαμὸς τοῦ αἵματος
Ἐλκος ὀλισθαίνει καὶ ἐπὶ φρενὸς ἄκρον δίδυμι.

When the understanding once sees it, O how sweetly, how presently does the will embrace it? and it becomes the well-beloved of the soul. O how does it enlarge it self, for the entertainment of it? And how does it delight to expatiate in so choise a happiness. He that has tasted but a little of Gods goodness, thinks he never has enough of it, to be sure, he can never have too much, ther's no fear of surfetting upon happiness. 'Tis true, the least glimps of Gods favourable presence is enough to support and cherish the soul, but 'tis not enough to satisfy the soul; O how pleasant is it to see Christ flourishing through the lattices? and yet the spouse will never leave longing till she see him face to face. Ther's sweetness indeed in a cluster of *Canaan*, but yet such as sets the teeth on edge for more. The thirsty hart pants מרק' אפ' ע, and the Christian after fullness of communion with his God: *Dulcissimo Deo totus immergi cupit & inviscerari*, as *Carthusian* speaks; So panteth my soul after thee, O God! so unsatisfiably. But,

3. So panteth my soul after thee O God! so uncessantly untill it be satisfied. The thirstie hart never leaves panting while it has any being, delay here does but whet desire, and give it time for stronger

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stronger forces . And what else is a Christians whole life , but a continued anhelation after his God ? and though this may seem very wearisome and tedious , to be always a panting : yet the Christians soul findes far more incomparable sweetness. Ἀληθινὴν καὶ σφυρήλατον χαρὰν, solid and massy joy, beaten joy, like beaten gold, so much σφυρήλατος imports; he findes more of this in the very panting after his God , than any worldling can, when with the greatest complacency he takes his fill of the choicest delights, and when he enjoys the smiles and blandishment of fortune , his so much adored Deity.

And this is that which notably differences a Christian from an hypocrite ; *Will an hypocrite pray alwayes ?* sayes Job, or will he pant alwayes ? no, he keeps the rule, *Si ter pulsanti*, by no means knock at heaven too often . What nothing but breathing after the water-brooks ? better take up some muddy contentment by the way, and see if that will quench his thirst . Indeed he ne're tasted the sweetness of the fountaine , no wonder that he so easily parts with it . His strongest panting was but ἀπάτη φλεγμαίνουσα as the Moralist sayes of passion , *fraus inflammata* : the motion was meerly violent, and therefore not likely to last long, Me thinks the Greek Epigram speaks to him,

Ζῶγρος τὴν μορὴν κλέπτεις μόνον, ἢ δύνασαι δὲ
ζωὴν συλῆσαι χρώματι πειθομένην.

Τὴν μορὴν κλέπτεις, The painters eye steales a little beauty from the face, and perhaps his hand makes restitution, restoring it again in the picture; and this is all you can look for of him, nay 'tis well if he performe so much : as for the expression of vitals , or the representation of essentials, 'tis *ultra penecillum*, so that he must let this alone for ever . The most accomplisht hypocrite , the cunning'st painter of Religion that sets it out , in the finest and freshest coulours τὴν μορὴν κλέπτει, he does but steal a forme of godliness , - the Apostle has some such phrase, ἔχοντες μορὴν ἡυσεΐας. He can't reach to the vitals of Religion, nor expresse the essentials of holiness , sincerity can't be painted, they deny the power of it ; and 'tis just with God, δικαιοκρισία τοῦ Θεοῦ, as they can't expresse the life of a Christian , so they should not tast the joy of a Christian ; no stranger intermeddles with his joy ; As no man can paint the essence of a thing , so no man can paint

paint the sweetnesse of a thing. Who ever could paint the sweetnesse of the honey-combe? The joyes of an hypocrite as they are groundlesse and imaginary, so like his services, they are vanishing and transitory. But a Christian as hee's alwayes breathing after his God, so hee's alwayes drawing sweetnesse from him. And here 'twere easie to shew, how in every condition the soul breaths after its God, when it sees the vanity of the most flourishing condition, it pants after fulnesse in its God: when it sees the vexation of a cloudy condition, it pants after contentment only to be found in its God. But I shall instance only in these two, as having some neerer acquaintance with the text, the strong pantings of a tempted soul, and the secret pantings of a languishing and a deferred soul. And

1. In temptations the soul pants after God. They that are skill'd in those terms, tell us, that an Hart is properly a stagge which has escap't a King in hunting: And there are some such Christians, that have escap't the Prince of the aire (that *Nimrod* the mighty hunter) and all his fiery darts. God he has set his bowe in the clouds as a token of a peace and reconciliation (the rain-bowe, the lace of Peaces coat:) And the devil he must set his bowe in the clouds too; in the troubled and cloud'y spirit, and there are arrowes in the hand of the mighty-- *ἰούνη βέλματα, πνευματοντες οἱ δὲ*. And how shall the soul escape these fiery darts, but by panting after its God as the only place of refuge, *a strong tower and a rock of defence*, and by breathing after Heaven, as a place where 'tis sure to be free from them? *ὁ μὲν τοῦ τῆς αἰῶνος* *ἐξουσίας*, as he said to the Comedy. A crowned Christian is *ἕως βίβας*, and Satans fiery darts can by no means reach Heaven. And the soul pants.

Arise O Lord, and save me O my God, from the mouth of the Lion that's ready to devour me, lest he teare my soul and rent it to pieces, while there is none to deliver. Lo, the enemy has bent his bowe, and made ready his arrow upon the firing, that he might secretly shoot at the upright in heart: But compass me, O God, with thy favour as with a shield; keep me as the apple of thine eye, and hide me under the covert of thy wings: Deliver me from my strong enemy and from him that hateth me, for he is too strong for me. O send me help from thy Sanctuary, and strengthen me out of sion! and thus when with a sure recumbency it leans upon its God, it has leasure then with

an holy triumph to out-brave the Enemy : And as for thee that wouldst make a partition between me and my God, see if thou canst tear me from the bleeding wounds of my dying Saviour ; rend me (if thou knowst how) from the bowels, the tenderest bowels of Gods dearest compassions : See if the gates of Hell can prevail against the Rock of Eternity. If thou, O God, be with us, if the God of *Jacob* be our Refuge, we will not fear what all the powers of darkness can do against us : ὑπερικήμας, *We are more than Conquerors*. These are the strong pantings of a tempted soul.

2ly, In deserts, even then the soul pants after its God; Ἀύχνη σβιννυμένοις καὶ ὀλλυμένοις λεάνδρῳ, when the soul is ready to perish in the dark, it pants after the water brooks, and can meet with nothing but waters of *Marah* and *Meribah* ; God dips his pen in gall, and writes bitter things against it. ἐδίψησεν ἡ ψυχὴ, the soul is athirst, and like its Saviour, it can have nothing but Gall and Vinegar to drink, yet still it pants after its God. 'Tis under a Cloud indeed, but even these Clouds shall drop fatness, they shall drop upon the dwellings of the Wilderness, and the barren soul shall rejoyce ; like *John the Baptist*, it feeds upon honey in the desert, not μέλι ἀγέρον, wilde honey, such as is the Worldlings joy ; but honey out of the Rock, upon the tip of the Rod, like *Jonathans*, to open the eye, and to refresh the heart. A soul in a Desertion, is as it were a soul in a Consumption, & one only taste of Gods sweetest love in Jesus Christ, is a sure Restorative for such a languishing soul. Now in the greatest Eclipse of Gods favour, in the total Eclipse, when there is not so much as a secret light ; yet there's strong influence ; nay, stronger then at another time, for his strength is proportion'd to our weakness ; And they are *Pauls* own words, *When I am weak, then I am strong*. And even now there is σπέρμα πυρός, as *Homer* calls those sparkles that seem'd to be buried in the ashes ; and a Christian in time may ἀναζωπυρῆν τὴν χεὶρ τοῦ Θεοῦ ; nay there is σπέρμα φωτός too, *Light is sown to the righteous*, there's a door of Hope open'd in the Valley of *Achor* ; and now the soul pants after God, as a Father of Mercies, and a God of Consolations. A God of Consolation ? what higher, what sweeter strain ? All the Balm of *Gilead* seems to be wrapt up in this Expression. A God of Consolation ; that's one, who in the strangest exigencies, and straitest repug-

nances, when comforts fail, can create new comforts; for that's to be a God of Consolation; Creation is his property, can raise them out of the barren womb of nothing, for that's Creation; can do it with a word, for Omnipotency useth to put it self to no greater expences; *Imperatoria brevitás*, the very commanding word, Let there be light in such a soul, is enough to make it more glorious than the Emphyrean Heaven. And now the soul pants thus, as you may hear *David* panting almost in every Psalm: *How long wilt thou forget me O Lord, for ever? And how long wilt thou hide thy face from me? Hath the Lord forgotten to be gracious? And hath He in anger shut up his tender mercies? Is the Hand of Omnipotency abbreviated, that it cannot help; and His Arm shorten'd, that it cannot save? Or is His Mercy clean gone for ever, and does His Promise fail for evermore? Weeping hath endured for a Night, why comes not Joy in the Morning? When wilt thou satisfy the longing soul, and fill the thirsty with thy goodness? When wilt thou lead me into thy green Pastures, and refresh my soul with sweetness? When, O when! shall I enjoy an Ordinance in its orient lustre, in its heavenly beauty, in its full and purest sweetness? When, O blessed Saviour! wilt thou become the Lilly of the Vallies? the Beauty and the Ornament of the humble soul? And when shall these Vallies stand so thick of Corn, as that they may laugh and sing? And then it breaks it self into some such Expression, as that of a sweet singer in our *Israel*. *Ab my dear God, though I be clean forgot; Let me not love thee, if I love thee not.* These are the secret pantings of a languishing soul.*

Thus you see how the soul pants after its God, even as the Hart pants after the Water brooks. We are to discover in the next place, what manner of Communion with its God it is, that the soul thus pants after; and that either mediate Communion with him here in his Ordinances, or immediate Communion with him hereafter in glory. And,

First, it strongly desires acquaintance with him here in his Ordinances. *Chrysostom's* very Rhetorical upon the Text, and tells us, how that *David*, like a Lover in absence, he must express affection; As they have their dainty sighs, and passionate complaints; their loving exclamations, and sundry discoveries of affection; they can meet with never a Tree, but in the bark of it they

they must engrave the name of their Darling; *ἄνδρα δ' ὅστις ὀνομα-
 ζήσῃ αὐτὸν ἐν πόντοι ἀναδύοι προπόσει;* 'twill twine upon e-
 very opportunity as the Moralist speaks ; *ἢ Ἐγὼ δὲ τὰς ἐξουσίας
 ἢ ἰδὼν ἐν ἑσέμ' ἐυδύς ἢ ἔχον ὃ τὶ λίπον ἢ ψυχῆς ἐν χάρισμα,*
 as *Anacreon* sings : And the true Lovers of God, they are always
 thinking upon him, sighing for him, panting after him, talking of
 him, and (if 'were possible) would engrave the name of the
 Lord Jesus upon the breasts of all the men in the world ; Look
 upon *David*, now a banish't man, and fled from the presence of
Saul, and see how he behaves himself : not like *Themistocles*
 or *Camillus*, or some of those brave banish't Worthies. He does
 not complain of the ungratefulness of his Country, the malice
 of his Adversaries, and his own unhappy Success ; No, instead
 of murmuring, he falls a panting, and that only after his God.
 He's banish't from the Sanctuary, the Palace of Gods nearest
 presence, and chiefest residence, he can't enjoy the beauty of ho-
 liness, and all other places seem to him but as the Tents of *Keder*.
 He's banish't from the Temple, and he thinks himself banish't
 from his God, as 'tis in the following words, *O when shall I come
 and appear before the face of God ?* The whole stream of Exposi-
 tors run this way, that 'tis meant of his strong longing to visit
 the Temple, and those amiable Courts of his God, with which
 his soul was so much taken ; and so 'tis equivalent to that in the
63. Ps. *My soul thirsteth for thee, to see thy glory and thy power, so as I
 have seen it in the Sanctuary, there to appear before the face of
 God.* In the Ordinances extat *Dei facies*, as *Calvin* speaks,
 and the Gospel, in *2 Cor.* 4. 6. is call'd *πρόσωπον Ἰησοῦ Κριστοῦ*,
 as suppose a Glass ('tis one of our own Divines Illustrations)
 when a man hath lookt into it, should keep a permanent and
 unvanishing sp'cies of his face, though he himself towards
 were absent, we might well say there were the face of such a man.
 The Gospel is such a Glass, representing Christ unto us, 'tis
ἀντύμακρον τὸ δόξος καὶ χαλεκτὴς τὸ ὑποστάσις αὐτοῦ, that I may bor-
 row that Expression in the *Hebrewes*, so that when we shall
 come to see him *πρόσωπον πρὸς πρόσωπον* in Heaven, we may be
 able to say, Surely this is the very Saviour that was described to
 me in the Gospel, *sic ille manus, sic ora ferebat*, God has made
 himself very conspicuous in his own Ordinances.

No doubt, but that even now God was a little Sanctuary un-

to David, and he had a private Oratory in his own breast, where he could mentally retire, and shut up his thoughts and affections in that inferiour Closet, and yet he pants after the publick worship of his God. Musick in Consort is sweetest; And some have took it for mysterious in nature, and one of its *Magnalia*, that affections are wrought upon in publick more strongly than in private. The Ordinances, these are the water-brooks David's heart pants after *βιοτήσιν ὕδωρ*, *בית מים*, bubbling up to eternity. And yet 'tis not the out-side of an Ordinance that the soul thus breaths for; alas! there's little sweetness in a shell. *σχῆμα πλάγιον*, as the Apostle sayes in another case, the superficies, the surface of it soon passes away, and 'tis practical Popery to rest in an *Opus operatum*. You may hear David panting in another place, *O who will give me no drink of the water of the Well of Bethlehem?* It was not the outward water that he so much long'd for, You see when that was brought him by the hazard of mens lives, 'twas but water spilt upon the ground; No, 'twas a Saviour to be born in *Bethlehem* that his soul thirsted after: *O who will give me to drink of the water of the Well of Bethlehem?* Thou hast open'd thy mouth wide (O blessed Prophet!) and thy Saviour hath fill'd it; thou hast tasted of the water which he ha's given thee to drink, and thou shalt never thirst any more: but 'tis a Well of water springing up in thee to eternal life. A soul breaths after an Ordinance, as an opportunity of having freer intercourse with its God; *συγχρωματίζεσθαι τῷ Θεῷ*, to have an heavenly tincture upon it, to breath in so sweet an Aire, to be steep't in a Divine Nature, to have some foretastes and prelibations of happiness, a prepossession of heaven, and some dawnings of glory. And then it enjoys it in its orient lustre, in its heavenly beauty, in its full and purest sweetness, when it meets with its God there, and increaseth its acquaintance with him. And would you see how the soul thus breathes after its God in every Ordinance.

1. In the *Word*, there it desires the *ἄδον γάλα*, as the Apostle speaks. *Homer* tells us of a People, that he terms *γαλακτοπράγες*; and *Eustathius* there tells us, that the same were wont to be called *βιοσιβῆες*, both names very well agree to them, that desire this sincere milk of the Word that they may grow thereby. Faith pants after a promise, a breast of consolation.

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The soul lies panting at the Pool of *Bethesda*, and waits for the stirring of the waters.

2. *Baptism*, that's a water-brook the Infants soul pants after; for even that's envenom'd with a Serpent. There are *Errata's* in these *Carnea Eucheiridia*, though they be the fairest Copies of innocency that are now extant. Indeed many of the fathers apply this text to Baptisme: and *Aquinas* quotes it out of *Jerome*, that these verses were wont to be sung at those solemn times, when Baptisme was publickly celebrated.

3. As for the Sacrament of the *Lords Supper*, why there are *mellita flumina*, streaming brooks of butter and honey, as *Job* speaks; and O how welcome is the panting soul hither! God ha's sent a Messenger to invite him. O! every one that thirsteth, let him come and drink freely: Drink; yea, drink abundantly O Beloved! 'Tis most true here that which *Trismegistus* feign'd, God sets a great Cup full of Celestial Liquor, with this Proclamation, βαπτισόν σε ἐν τῷ πνεύματι, Up soul, and drench thy self in this Cup of the Spirit; *Calix ebrius est*, as the force of the Original is in *Psal. 23.* we render it, The Cup overflows. Here if ever the soul is comforted with *Flagons*, and Christs love is מִיּוֹץ לֵי, sweeter than wine.

4. What should I tell you; nay, how can I tell you the strong pantings of the soul in Prayer? The Apostle calls them, *Rom. 8. 26.* στεναγμοὶ ἀλαλήτοις, groans unutterable, when the soul becomes, as the Syriack Idiom calls the *thuribulum, domus aromatum*, breathing up sweet odours unto the Throne of Grace, and Heaven it self is thus perfum'd; *Domus orationis*, is *Domus aromatum*. In all these you see how the soul breaths after Communion with its God, mediate Communion with him here. But

2dly, It pants after immediate Communion with him in glory; and the following words will well bear this sense, though not so properly and genuine, O when shall I appear before the face of God in glory. Thus Paul pants, I desire to be dissolv'd, and to be with Christ. Thus the souls pant in the Revelation, Come Lord Jesus, come quickly. *Hic pitissamus, illic deglutiemus*: Here we sip of the water of life, but there we shall drink it up, though there be Eternity to the bottom: Here we are sons of hope and that's a panting grace: *Spes* indeed is *aurora gaudii & matutina letitia*, early joy: but when grace shall be ripen'd into glory,

glory, then hope shall be swallowed up in fruition; And thus we (as tis in 2 Cor. 3. 18.) with open face *καταπλεζόμενοι δόξαν Κυρίου*. You see that *καταπλεζόμενοι* here denotes a clear Vision, whereas quite contrary in 1 Cor. 13. to see *ἐν κατόπτρῳ*, is to see *ἐν αἰνίγματι*, we see in a Glass darkly. A learned Critick hath well observed, that the Hebrew *התבונן* includes both, for it signifies Vision and Speculation; we clearly beholding the glory of God, are chang'd into the same Image from glory to glory; that's either, from his glory we become glorious, or else *ἀπὸ δόξης εἰς δόξαν*, that's from grace to glory; for grace is glory in the bud, as glory is grace at the full. Surely glory is nothing else but a bright Constellation of graces; and happiness nothing but the Quintessence of holiness. And now the soul by an holy gradation ascends higher, from those first-fruits and earnest-pennies of joy here, to the consideration of the fulness of glory which it expects hereafter.

ἢ Ἄλλ' ὅταν ἀγλαῖ, ἢ διοσδῶν ἢ λαμπρὸν ἔπαι· ἢ οἶγρος ἀνδρῶν ἢ ὕμνιχ· αἰών, as the Lyrick strains sweetly, when the soul shall be unheath'd from the body (that I may allude to the Chaldee Idiom) how gloriously shall it then glister? or to speak in *Plutarches* expression,

when the soul shall be unclouded from the body, in what brightness shall it then appear? what? did *Dauids* soul, his panting soul, leap for joy, when he remembred thee, *O Sion*? O how triumphantly then does his gloried soul now sing in the new *Jerusalem*! Did his soul sing so sweetly in a Cage of Clay? what melody (think you) does it now make, being let loose to all eternity? is there such deliciousness in a Cluster of Grapes, cut down in the Brook *Eshcol*, what look you for in the Vintage of *Canaan*, the Land of Promise? Is but a Prospect of that holy Land upon the top of Mount *Pisgab* so pleasant and delightful? surely then their lot is fallen to them in a fair ground and they have a goodly heritage, that enjoy the sweetness of that Land that flowes with milk and honey. Ha's but a glimpse of Gods favourable countenance, such a powerful, such a satisfying influence upon the soul? O think (if you can) how it shall be ravish'd with the fulness of the Beatifical Vision? when the clarifi'd soul shall drink in the beams of glory, and be fill'd with joy to the very brim. When the panting soul shall rest it self in

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the bosome of a Saviour, and fix his eye upon the brightness of his Majesty to all Eternity; nay, when eternity shall seem too short for the beholding and admiring of such transcendent excellencies, and for the solemnizing of those heavenly Nuptials between Christ and his most beloved Spouse: where all the powers of heaven shall dance for joy, while a Consort of Seraphims sing an Epithalamium. Beloved (says the Apostle) *now are ye the sons of God, but it appears not as yet what ye shall be.* This choice Prerogative of Adoption does but shadow out your future glory, for it appears not as yet what ye shall be. Now ye are sons, but in your minority; sons, but yet insulted over by servants. Now ye are sons, but then ye shall be heirs; heirs of Glory, and co-heirs with Christ. Now ye see in a Glass darkly, *ἐν αἰνίγματι*, in a Riddle; and that Book which is call'd the *Revelation*, is most veil'd with obscurity; but then you shall see face to face, *פְּרָאֵל פְּרָאֵל* ----- as God promises to manifest to Moses; And some think, that this place of the Apostle alludes to those very words, taken out of *Num.* 12, 6. The Riddle of *summum bonum*, that hath pos'd so many, shall then be explicated; happiness shall be unmask'd, the book shall be unseal'd, the white stone shall sparkle most oriently, you shall behold with open face the glory of God, you shall know as you are known: not as if a finite Creature could comprehend an infinite Essence (as some of the School-men seem fondly to imagine) but the words will easily bear a double Hebraism. You shall know as you are known; that is, either you shall know as you are approved, or else you shall know as you are known; that is, you shall know as you are made to know; *ἐπιγινώσκωμαι καθὼς καὶ ἐπιγινώσκω*, that is, *καθὼς καὶ ἰδοὺσθε με*, says Beza, *καθὼς καὶ ἐγινώσκω*, says Heinsius; for indeed *ἐγινώσκω*, is the same with the Hebrew *הָיָה עִי*, and if it be rendered Hellenistically he tells us the words, will run thus, *ἐπιγινώσκωμαι καθὼς καὶ ἐπιγινώσθησεται μοι ὁ Θεός*: I shall know, so as God is pleased to be known by me, to manifest himself unto me. O let every pious *panting soul*, with its apprehensions rais'd, and its affections advanc'd, wait and long, and breath for so glorious a time, when the *panting soul* shall become an enjoying, an embracing soul. When water-brooks shall be turn'd into rivers of pleasure, ever springing from Gods right hand, who is the fountain of being, where the glorious rays that flow from the face of Christ,

Christ shall gild those pleasant and crySTALLINE streams, and there shall be fresh and eternal ebullitions of joy, so that the pure soul may bathe it self in bliss, and be forever steeped in unexpressible, in unconceivable sweetness.



Mount Ebal.

JUDGES 5. 23.

Curse ye Meroz (saith the Angel of the Lord) Curse bitterly the Inhabitants thereof, because they came not out to the help of the Lord, to the help of the Lord against the Mighty.

THis Chapter is fill'd with a Triumphant Song, that was made by *Deborah*, that glorious Nursing-mother in *Israel*, after a great & famous Conquest, which God had given her and *Barak* over *Fabia* and *Sisera*, and all their mighty Hosts. She presently after the Victory breaks out into a Psalm of thanksgiving, she stirs up her soul to the praise of her God, & excites *Barak* to bear her company in this her joy: *Awake Deborah, Awake, &c.* *Deborah* in the Hebrew Language signifies a Bee; A Bee by them is called דבורה, a working, industrious Creature; And this Song may well be look't upon as *Deborah's* Honey-combe, a sweet and precious Song, dropping from her gracious lips, *Deborah's* Honey-combe; I but withal this Bee, it has a sting, *Curse ye Meroz, saith the Angel of the Lord, Curse ye bitterly, &c.* These words, they are the sting of *Deborah's* Song which

which strikes through all such as maintain not the cause of God against his Enemies, that come not out to the help of the Lord, to the help of the Lord against the Mighty.

If you look but upon the foregoing words, you may see there how this holy Prophetess takes an exact view of the behaviour of the several Tribes in this time of War and Commotion, when the People of Israel were now opposing the Canaanites, such Enemies as God had devoted to destruction, and had given the Israelites full Commission to destroy them. And after special notice taken, she gives just *Encomiums* and Commendations of all such as were forward and active in the Lords Cause, and withal, sharp Reproofs, and cutting Reprehensions, to all such as were remiss and negligent in this their duty. And first she begins with the praise of them that deserv'd it.

Out of Ephraim was there a root of them against Amalek.] This Tribe sent in aid to Israel, and the root that sprang from hence against Amalek, was Deborah her self, who judged Israel, dwelling under a Palme-tree between Ramath and Bethel in Mount Ephraim, and by her Charge and Authority the War was undertaken, it was she that whetted Barak, and encourag'd the Israelites against their Enemies.

After thee Benjamin, among thy People.] Against thee, O Amalek, some of this Tribe also adjoyned themselves to Deborah.

Out of Machir came down Governours.] The Tribe of Manasseh branch't it self into two noble Families, that of Machir, and the other of Zair; And out of Machir there came worthy men to help in the Battel.

And out of Zebulon they that handle the Pen of the Writer.] Learned men, and skilful Lawyers, such as handle the Pen, these help't forward in the War both. (1) By their Councel and Advice: and this is none of the smallest aides: One Ulysses better than many an Ajax. Or (2.) By Weapons and outward Aid; Such as were wont to handle the Pen of the Writer, they now handle the Spear of the Souldier.

And the Princes of Issachar were with Deborah,] choice and worthy ones, Heads of the People.

And Issachar.] Not only the Princes, but the rest of the Tribe. *And also Barak.*] He was the Captain, chief in the War, the

primum

primum mobile. He was sent on foot into the Valley.] He was the Leader of the Foot-men in the Valley. Thus far she commends, in the next words she reproves.

For the Divisions of Reuben there were great thoughts of heart ; Why abodest thou among the sheepfolds , to hear the bleatings of the Flocks ? for the divisions of Reuben there were great searchings of heart.] There were great wonderings why Reuben came not out to help their Brethren ; for the divisions of Reuben , that they should hold back, and not accompany the rest of the Tribes, many searchings and enquiries why Reuben came not. This Tribe dwelt beyond Jordan in fat and goodly Pasture ; and they too much minded their Cattel, and neglected the care of the Commonwealth. They were hearing the bleatings of the sheep, and the bellowings of the Oxen, when their Brethren heard the Alarm of War, the Noise of the Trumpet, the Beating of the Drum. *Why abodest thou among thy Sheepfolds ?* Hast thou no care of Israel's troubles, of the bleeding condition of thy Brethren ? Dost thou take more care of thy Sheep , than of them ? see how the fierce Enemy like a Wolf, comes to devour them , and proud Sisera is ready to tear them in pieces ? wilt thou not take as much care of them, as of thy Sheep ?

Gilead abode beyond Jordan.] Both the Families of Manasseh Machir and Jair, dwelt in Gilead, and possessed it ; now the Family of Machir was commended before, so that here is meant of Jair. Or else the words are to be took thus, as an answer to Reuben, why couldst thou not come from beyond Jordan , as well as Gilead ; Gilead abode beyond Jordan, and yet he came, and so this tends to Gilead's praise, and to Reuben's dishonour ; the first sense is most genuine.

And why did Dan remain in ships ?] Either 1. To shelter themselves from the Enemies, when they heard of Jabin and Sisera's coming, they slipped themselves away. Or else 2. Dan remained in ships, he minded his own business and merchandize, his traffick and commerce. And why did Dan remain in ships, when all Israel was almost suffering shipwrack ?

Asher continued on the Sea-shore, and abode in his breaches.] The words include a double excuse which Asher had, why it came not to help Israel ; 1. They dwelt afar off by the Sea-shore. 2. Their Towns and Cities were ruinous, and not well fenced ; and therefore

fore they stay'd at home to defend and fortifie themselves, they abode in their breaches; I but there was another breach that *Asher* might have thought of, a breach of Gods Law and Commandment, which enjoin'd his Peoples mutual love, and a joynt opposition of their Enemies.

Zebulun and Nephtali were a People that jeopard'd their lives unto the death in the high places of the Field. After a more general commendation of some Tribes, and reproofs of others, he then comes to a special Encomium of these two, as most eminent in their service, and a more stinging reproof of such as were inexcusably negligent.

Zebulun and Nephtali reproach'd their lives, so 'tis in some; they esteem'd them not worth the having with *Israels* ruine, they preferr'd Gods cause before their lives. *They reproach'd their lives.*] For it seem'd a strange thing to others, and little better then ridiculous, for a small number, a little hand full of men, to go against a vast Army, Enemies cloath'd with Terrour, that might even blow them away in less than an houre: And yet they go out against *Jabin* and *Sisera*, they fear not his nine hundred Chariots of Iron. What means *Sisera* to brandish his glittering Sword, to bend his Bowe, and prepare his deadly Arrows? No weapon against them shall prosper. *Zebulun and Nephtali*, if they were less than they are, they would adventure their lives, and if they perish, they perish.

In the high places of the Field.] On Mount *Tabor*, where they might have a view of *Sisera's* Army, a terrible prospect for *Zebulun* and *Nephtali* one would have thought. And yet they march forward with an undaunted courage and resolution. *Zebulun* and *Nephtali*, more eminent in their forwardness and obedience, and so have a more singular commendation given them.

And *Meroz* has a more bitter curse than any of the rest. God took notice, of all the others remissness, and hath left it upon Record to the view of all Posterity; I, but *Meroz* has a curse with a greater Emphasis.

Curse ye Meroz.] The Jewes have a Proverb, we must leap up to Mount *Gerizim*, but creep into Mount *Ebal*. You know upon Mount *Gerizim*, all the blessings were pronounc'd by *Moses*, as upon Mount *Ebal* all the curses; So then, you may leap up to Mount *Gerizim*, be forward, and ready to bless; but creep

into Mount Ebal, be slow, and unwilling to curse; I but where God gives a special command to curse, there you must leap up to Mount Ebal too.

Curse ye Meroz, saith the Angel of the Lord.] This does not come out of any revengeful thoughts, or private respect that *Deborah* had; but she has a special command to curse them, *saith the Angel of the Lord.*] Expositors are dubious, מלאך יהוה: --- it may be rendered *Nuncius Jehovah*, and so some take it to be *Barak*, who call'd out (as is very like) this City to the War, but they refused to come; But whether it be meant of an Angel properly, or of any that had a Prophetical Spirit, Gods Messenger, his Angel; this we are sure, the drift is to shew that this Curse comes by Divine Authority, by Heavenly Mandate, by the Dictate of the Spirit, *Curse ye Meroz, saith the Angel of the Lord.*

Curse ye bitterly.] Curse ye with Curfings: an usual Hebraisme. But how comes Meroz to have a more bitter and sharp Curse, then any of the rest that came not? This City was very near the place where the Battel was fought, it was very nigh Mount Tabor, the inhabitants were within the noise of the Trumpet; other Tribes had excuses, this City none. And no doubt but they were requested by *Barak* to help, and yet they came not out.

Because they came not out to the help of the Lord.] Why? does the Lord need any aid? And does the God of Hosts need the help of Meroz? Is the Hand of Omnipotency abbreviated, that it cannot help; or his Arm shortned, that it cannot save? Does the Mighty God call for Help, and the great *Jehovah* need Auxiliary Forces? What means this holy Prophetess, when she sayes, and repeats this, *They came not out to the help of the Lord, &c.*

They that help *Israel*, are said to help the Lord. What is done to the Church, God reckons as done for himself; *Inasmuch as ye did it to one of these little ones, ye did it unto me:* O the infinite goodness of God, that hath conjoyn'd his own Glory, and the salvation of his People together! He hath wrought *Israel's* name in the frame of his own Glory; it is for his honour to save *Israel*; They that come not out to help *Israel*, they come not out to help the Lord.

God

God needs not the help of men, he can save his People miraculously, he did so here; *The Stars fought in their Courses against Sisera*; He can raise a glorious Army of Stars, and can order them as he pleases; they shall all keep their Ranks, they fight in their Courses against *Sisera*. How did the Stars fight against him?

Their beams and influences were their weapons; they wrought impressions in the Aire, and rais'd Meteors, Rain, Hail, Lightning, Thunder; The Stars, like bright and eminent Commanders, lead under them an Army of Meteors; their train'd Souldiers, they set them into their several postures, like the Centurion, they say to one, *Go, and he goeth*; and to another, *Come, and he comes*. If they bid the Clouds discharge, they instantly dart out lightning flashes, and present a Volley of Thunder-claps; They'll try what they can do with proud *Sisera*: And if *Israel* be too weak for them, the Hoast of Heaven shall fight against them; *The Stars fought in their Courses against Sisera*: I, but all this is no thank to *Meroz*; nay, it rather aggravates their sin, and so embitters their curse; Shall inanimate Creatures more sympathize with *Israel*, than their Fellow-brethren? Shall the Stars fight in their Courses, and shall not *Meroz* stir a foot to help them? And the *River Kishon sweeps them away* (as dung) that antient River, the *River Kishon*, now swelling by reason of the excess of Rain, and drowning many of the *Canaanites*, as the *Egyptians* were once drown'd in the Red Sea; they sink like lead in the mighty waters. Stars and Rivers fight for them, but *Meroz* will not help them.

Against the mighty,] *Jabin* and *Sisera*, נַבְרִים, potent, puissant Enemies. The Church of God has had alwayes mighty Opposers, great Enemies; Satan, the Prince of the Aire, Antichrist and his Forces. These, and many such like observations lie scatter'd in the words, and might be gathered out of them; but we will unite them all in this one truth, which is directly aim'd at, and intended in them.

Doct. Every Christian should be of a publick spirit; he is bound under pain of a bitter curse (as much as in him lies) to promote the cause of God, and to help *Israel*, to help the Church of God against its mighty Enemies.

Wee'l branch it into these two particulars.

I. 'Tis

1. 'Tis a thing full of Reason and Equity, that every one that professes himselfe an *Israelite*, should help *Israel*, that Christians should be of a publick spirit; it is but just that *Meroz* should aid *Israel*.

2. How every one may help the Lord against the Mighty, and stand for the peace of *Sion*; by what means they may do this.

(1.) A Christian should be of a publick and enlarged spirit, not seeking only himself, and his own ends, with a narrow and contracted heart; but he should seek the glory of God, and the good of *Sion*, of his Church and People.

1. It is the very nature of goodness to diffuse it self abroad in a spreading and liberal manner; for it do's not thus lose any thing, but augments, and increases its being, by communicating it self.

2. You may see some prints and foot-steps of this in Nature, some obscure Representations of this Truth there. The Sun, it does not monopolize its beams, and engross its light; but scatters them abroad, gilds the whole World with them; it shines more for others, than it self; it is a publick light.

Look on a Fountain, it does not bind in its streams, seal up it self, and enclose its waters, but spends it self with a continual bubbling forth; it streames forth in a fluent, liberal, and communicative manner; it is a publick spring.

Nay, natural bodies will part with their own properties, leave their motions; nay, cross their own inclinations for a general good. The Air, a light and nimble body, that mounts upwards, and does naturally ascend; yet for an universal good, rather than there shall be a breach and rupture in nature, a *vacuum*, it will descend for the stopping of that *hiatus*. In the body of man, the inferior Members will venture themselves for the good of the whole; the hand will be cut off, and loose its own being, rather than the head shall be endanger'd; you see some shadows of this truth in Nature.

3. And the weak and glimmering light of Nature shews thus much, that a man is not born for himself alone; he is a sociable Creature, and sent into the world for the good of others. The voice of an Heathen, a mans Countrey, and his Friend, and others challenge great part of him. It is a miserable *philautia*, to make his own self the centre of all his actions.

4. Con-

4. Consider, that every mans private welfare is included in the publick. The welfare of *Meroz* depended upon *Israels* safety; what would have become of *Meroz*, if the rest of their fellow-brethren had perish'd? So that it was a part of great folly in *Meroz*, not to come out to the help of *Israel*. When the disease seizes upon a vital part, as the head, or the heart, or the like, so as to endanger the whole; then every Member is in danger, though for the present they may be free from pain. The well-being of every private man, depends on the publick good. A single drop is soon dry'd up, and consum'd; I, but a drop in the Ocean, when 'tis united to a multitude of other drops, 'tis there more safe; and a drop by it self is weak, and can make no resistance; I, but a drop in the Ocean is terrible. Men have a more safe, and a more honourable being, as joyn'd to the whole, than taken single by themselves. A single drop can do nothing; but a multitude of drops joyn'd together, will make a stream, and carry all before them, A single beam is obscure; but in the Sun, the centre of rayes, meeting in the publick point, they are glorious.

And these Arguments may prevail with you as men, living in common society; but then as Christians

I. Consider, That Gods children have been alwayes of this disposition, of publick spirits, seeking the glory of God, and the good of *Sion*. *Exod. 32. 32. If not, blot me I pray thee out of thy Book; Moses* out of a pang of vehement zeal, would part with his own happiness, rather than *Israel* should perish; if it would make more for the glory of God, he would be content to be dam'd, or at least to have the beams of Gods favourable presence withdrawn from him. *Rom. 9. 3. I could wish, that my self were accursed from Christ (or separated) for my Brethren, my kinsmen, according to the flesh, for the Jewes, Israelites; which is meant of the pena damni: I could be content to have the face of Christ hid from me for my Brethrens sake, as Gods face was once hid from Christ upon the Cross; My God, my God, why hast thou forsaken me? A most strong affection and zeal for the publick good. Paul knew what the face of Christ was; how glorious a sight it was, to see God face to face: And he knew what answer God had given to Moses too; Him that sins, him will I blot out of my Book: And yet out of a most ardent desire of the salvation of the Jewes, he will part with the face of Christ, so they may be
saved,*

saved; here were publick spirits indeed.

What should I tell you of *Uriah* that famous Souldier, his brave and heroical Resolution; how he would take no complacency in outward things? and mark his Reason, *2 Sam. 11. 11.* The *Ark, and Israel, and Judah abide in Tents, and my Lord Joab, and the servants of my Lord are encamped in the open Fields*; as if he should say, What shall the *Ark* be in danger, and shall *Uriah* be secure? Or shall my Lord *Joab* be more forward than I am in *Israels* cause? *As thou livest, and as thy soule liveth, I will not do this thing:* He raps out an Oath like a Souldier, which he might have well spar'd; but yet he shews a most generous and publick spirit; And this was no small aggravation of *Dauids* sin.

137. Psalm; See how the Psalmist, and the rest of Gods People behave themselves. *By the Rivers of Babylon, we sate down and wept, when we remembred thee, O Sion! We hanged our harps upon the Willows in the midst thereof; If I forget thee, Jerusalem, let my right hand forget her cunning. David had a most delicate touch upon the Harp, a soft and lilken touch; he could still Saul's evil spirit with his Musick; but if I forget thee, Jerusalem, let my right hand forget her cunning.*

And when did *Jeremy* make his Lamentation, that whole Book of mourning; but when the glory of *Sion* was laid in the dust; when *Jerusalem*, the Lady of Nations was made desolate; Gods People have been always of publick spirits, and have sympathiz'd with the Church.

II. That you may follow so good example; think whose cause it is; the cause of *Israel*, is the cause of God; *to the help of the Lord, &c.* Can you have a better cause? the good of the Church, and the glory of God are knit together by an act of Gods gracious will. So that he that seeks the good of the Church, does in the same act seek the glory of God: And he that helps not *Israel*, comes not out to the help of the Lord. Now you are bound to maintain the cause of God, and to help the Lord.

I. By many and several Engagements; as Creatures at his beck, he has a Sovereignty and Dominion over you. Not to obey the great God, is to deny his Supremacy. You are bound in a way of thankfulness, to stand for him and his cause, by those sweet mercies, those precious pledges of his love, which he every moment heaps upon you: by those many blessings that come swimming

swimming to you in the blood of a Saviour.

2. By many Promises, Vowes, Protestations. Your first and Original Vow in Baptism, obliges you to maintain the Cause of God, and of his Church, against all the Enemies thereof. And you have often repeated this Vow, & seal'd it again in the Lords Supper; for you know that's a sealing up of the Covenant: Now what's the Covenant but this, *That he shall be your God, and you shall be his People?*

3. Certainty to prosper, it is the Cause of God. A Christian is on the sure side, of the winning side. There's none but has a mind to prosper, then *pray for the peace of Jerusalem; they shall prosper that love thee.* There's none can eclipse the glory of God; it's beyond the limited power of a Creature, to dim the lustre of his Crown; God will maintain his own Cause, or else he should lose of his Glory; his mighty Arm will get himself the Victory. Christ is the Captain of his Church, and he is the chiefest of ten thousand (the Ensign-bearer.) And this is comfort enough for a Christian, the Enemies must conquer Christ before they can overcome his Church. Christ the head of the Church is impregnable. This is the second ground why Christians must stand for the Cause of the Church, because 'tis the Cause of God, to which they are bound. (1.) by Engagements, many and great. (2.) By Vows. (3.) Encouraged with certainty of success.

III. A Christian is bound to be of a publick spirit, by vertue of the Communion of Saints. Every Christian is a Member of Christs Mystical Body, and so must take care for the good of the whole. He that is united to Christ the Head, must be knit also to the other Members: He that does not sympathize with the Church, is not of the Body: He that can hear of the breaches of Sin, and the decayes of Jerusalem: He that can see the Angles of Gods eye pierce through, & not be affected with it, will ye call such Members of Christs Body? He that is not truly affected with the bleeding condition of Christians when they are in distress does virtually, and in effect, deny this Article of his Creed, *The Communion of Saints.*

IV. It is against the Mighty: Christians had need have publick spirits, because they have publick enemies; the Devil, a publick

lick Enemy; Antichrist, a publick Enemy; They are private enough in respect of their malice and subtilty; but publick in force and opposition. As there is the Paw of the Lion for strength, so there is the Head of the Serpent for wisdom; but yet the Head of the Serpent is broken, their wisdom insatuated: *He that is in Heaven, can counterplot them, and laugh them to scorn;* But yet thus much you may learn of the Enemies of the Church, to study the publick good: They seek the ruine of the whole, and why should not you seek the welfare of the whole? If they be so sedulous and industrious, so forward and active in a bad cause, will you be negligent and remiss in the best cause, in the cause of God, in the helping of the Lord? All that they do, they'll tell you 'tis for the Catholick cause, they are for the publick. What won't a Jesuite do for the Catholick cause: Hee'll compass Sea and Land to gain one Profelyte. They do publick mischiefs, and have a malignant and venomous influence into all places where they come; and why should not Christians do as publick service for God, as they do for the Devil? Come out therefore against the Mighty to the help of the Lord. That which was Meroz his excuse perhaps, because the Canaanites were mighty ones, therefore they durst not come out against them; this God makes the very aggravation of their sin; for if the Enemies were mighty, Israel had more need of their help and aid, *Curse ye Meroz, saith the Angel of the Lord, &c.* And Meroz might have considered, that as there are mighty Enemies, so there is a mighty God too, an Almighty God, that can crush proud Siserá, and dash in pieces the strongest Enemy. And now by this time you have seen that 'tis but fit and equal for a Christian to be of a publick spirit, to come out to the help of the Lord.

(2.) The manner how every Christian may promote the publick good. And here by way of premisal:

1. It must be in a lawful and warrantable way. They that come out to help the Lord, must help him in his own wayes, such wayes as his Word allowes, or else, they do not help the Lord, but offend the Lord in breaking his Commandments; *Job 13. 7. Will you speak wickedly for God, and talk deceitfully for him? Does Gods glory depend upon mans sin? Does he allow any man to sin for the advancing of his glory? Nay, does he not forbid it, and detest it?*

it? Is a clear and undeniable truth of the Apostle; *You must not do evil, that good may come of it.* A speech of one of the Ancients, *You must not tell the least lie, if you could save the whole Church by it.* To the right conducting of an action, besides the intention of an end truly, there must be also the choice of just and direct means for the accomplishing of it.

2. In a prudent and orderly way. They that come out to the help of the Lord, must keep their Ranks; *the Stars fought in their Courses against Sisera.* Christians must keep their several stations; if there be confusion, you can't tell a *Canaanite* from an *Israelite*, a Friend from a Foe. Let every Christian that studies the publick good, keep his own place; the Magistrate his; the Ministers theirs, and the People also theirs. And now there are some wayes very good and warrantable, by which Christians may come out to the help of the Lord, and to the aiding of *Israel*.

(1.) By Prayer. To be sure this is a lawfull means; I, and 'tis a prevalent means too, and has great influence upon the publick good; *Exod. 17. 11.* When *Moses* held up his hand, then *Israel* prevail'd. 'Tis a special benefit that Christians have by the communion of Saints, the prayers one of another. There's a stock of prayers the Church has, and the weakest Christian has a share in it. Thou hast the benefit of many Christians prayers, whose face thou never sawest, whom thou never heard'st of; perhaps he lives in *America*, or some remote corner of the world; but where ere he be, thou hast the benefit of his prayer, as a Member of the mystical body. For there's no prayer put up to God for his Church, but it includes every particular Member of the Church in it; so that Prayer does wonderfully promote the publick good. *Pray for the peace of Jerusalem, pray for it, that's the way to have it.* And many an one that can use no other means, yet may use this; many a weak and aged and sickly one, unfit for War, and yet powerful in prayer. And these weapons of our warfare, they are not carnal, but mighty. You can't encounter an Enemy; I, but you may thus wrastle with the Almighty. You can't batter down a strong Hold; but yet ye can besiege the Throne of Grace with concentred abilities. You are not fit to be set in a Watch-tower, to spy out the approach of an Enemy;

but yet you may watch unto Prayer. And this is a great advantage that Christians have over their Enemies; the Enemy knows not how to pray; they know how to curse, and swear, and blaspheme the name of God; but they know not how to pray: Or if they do pray, and tell their prayers with their heads, that they may know the number of them; yet their prayer is turn'd into sin, *The prayer of the wicked is an abomination.* Let them cry a loud to their Idols, and see if they will hear them; they can't look that God should hear them: For, *If I regard iniquity in my heart, the Lord will not hear my prayer.* O then let Christians know their own happiness, and make use of this spiritual weapon of Prayer, that opposes the Enemy more than all other weapons whatsoever: Let them brandish the glittering sword, &c.

And this is the chief use you are to make of all the News you hear to know how to order your prayers accordingly. No question more ordinary in mens mouths, than what News? And I find no fault with the question, it is good and fitting: But News are not to be enquired after only for the satisfying of mens minds and curiosity; as the *Atheists* spent all their time in enquiring for some News: But this is the main end of it, to know how to send up your Prayers for the good of the Church; and your praises for such mercies as God bestows upon it. All News heard by a publick spirit, will stir up Prayer or Thanksgiving. This is the use you are to make of News; if sad News of the Churches Misery and Desolation, then send up more fervent Prayer, that God would repair the breaches of it, and settle it in a flourishing condition; if welcome News, then praise God for his free goodness, and desire him to perfect the great work which he has begun. This is one special means to promote the publick good, the prayer of the righteous. And God alwayes when he intends any great mercy, he poures upon his people a spirit of prayer, he stirs up their hearts in this way, he opens their mouth wide, before he fills it.

(2.) *Self-Reformation.* This has great influence upon the publick good. And how can you expect a publick and glorious Reformation, unless first you reform in private? Look upon the grievan-

grievances of your own soul; hearken unto those many Petitions that are put up to you by the Ministers; who beseech you to be reconcil'd unto God. Every sin adds to wrath; it provokes God, pulls down his Judgments, and ripens a Nation for destruction; and has a malignant and venomous influence upon the whole. So then the turning from sin, and reforming your wayes, is the means to divert judgments, to bring down mercies, and bring down publick good. If there were more private Reformations in mens spirits; there is no doubt, but God will bless the publick Reformation. Sin puts more Rubs in the way, than any enemy or opposer whatsoever. This is the great Mountain that hinders the going up of the Temple; if this one were but took away, all other would quickly become a plain. They are very injurious to the publick good, that go on in a course of sinning, against so gracious a God, that does such great things for us. *One sinner destroys much good*, as the wise man speaks.

(3.) *United spirits*, and a sweet Harmony of affections graciously conforing together, would help for ward the cause of Israel, Jars and Dissentions amongst Christians themselves; sound very harshly; for the divisions of *Reuben*, there were great thoughts of heart. What is here can give greater advantage to an enemy than to see *Israelites* fall out amongst themselves? You may learn more wisdom of them that are wiser in their Generation, than the children of light; what a strait union to confederacy have they amongst themselves, *Gebal* and *Ammon*, and *Amalek*, the *Philistines*, with them that dwell at *Tyre*. These scales of *Leviathan* (as that in *Job* is usually allegoriz'd) are shut together as with a close Seal. And if they shou'd be at variance and discord amongst themselves, yet they have a sure way of Reconciliation, by a joynt opposition to the Godly. *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, both against *Judah*, *Hierod* and *Pilate* made friends in crucifying Christ. If wicked men can agree in opposing of goodness, why should not Christians in helping forward goodness?

All ye that come out to the help of the Lord, to the help of the Lord against the Mighty, come with united hearts, and agreeing spirits. Why should there be strife between you, seeing yee are Brethren?

And

And then consider, What will not united Forces do, when you shall joyn to the work of the Lord with one consent; with one shoulder? What is it that this union won't bring to pass? It will strike terror into the Churches Enemies, & strengthen the hearts of Friends: It will mightily promote the publick good, and tend to the glory of *Jerusalem*. If men would but lay out themselves and their several gifts and abilities in one general aim, for the advantage of their Maker, and good of their Fellow-servants; what glorious times should we then see?

(4) I might add that, *with outward aid* too, you are bound to promote the publick good; with liberal contribution to relieve the necessity of the Christians, as the Church of *Macedonia* gave above her abilities. And also such as by Authority shall be sent forth against the Popish Rebels, they are to fight with courage and alacrity, for 'tis for the Cause of God; *They come out to the help of the Lord, to the help of the Lord against the Mighty.*

And now for a word of Application.

It is for the just Reproof of most men, that mind not at all the publick good: How do they think to avoid the curse of *Meroz*, seeing they come not out to the help of the Lord, &c? There is a principle of corrupt self-love in men, that makes them of narrow and contracted spirits; all their aims are for themselves, and their own ends; they do not mind the good of the Church. If they hear but of a worldly loss, some Ship cast away, and their Estate be weaken'd, this will pierce and affect their spirits; 'twill sad and darken their joy: But they can hear of ruines of the Church, the breaches of *Sion*; that the Church has many Routings and Commotions, and not be wrought upon, not be much mov'd with it. Men are more affected with their own private good, than with the publick; and more mov'd with private miseries, than publick. If they themselves be in the least danger, or some of their near friends, then you shall have mourning, and sighing, and lamentation: But if the Church lie a bleeding, the Saints (these precious ones) be kill'd all the day long, and accounted as Sheep for the slaughter; they can be merry enough for all this. How many are there that have not shed a tear for *Ireland*! That have not spent a sigh for them, nor put up a prayer

for

for them! God he has a Bottle for your tears, and he knows how many you have put into it; I am sure it will hold a great many more than you have shed. I speak not so much for outward weeping, there's many perhaps can't shed a tear upon any occasion: But I call for a spirit of mourning, a sympathizing spirit; a spirit took up with the publick good, as its best employment. O how many are there, that this bitter curse of *Meroz* will fall heavy upon! And upon your dayes of Humiliation, be sure to humble yourselves for this; your want of a publick spirit, your not praying for the peace of *Jerusalem*. How do you know, but that if you had sent up more prayers to Heaven, God might have freed the distressed Christians by this time? As they are guilty of the Christians blood in an high degree, that shed it in a most inhumane manner; so I know not, how they can excuse themselves from some guilt of it, that do not help them by prayers and endeavours, as much as in them lies.

2. It is against all such as are in a kind of indifferency and neutrality; they neither are for one, nor other. What is this but the very same case with *Meroz*? *Meroz* did not fight against *Israel*, it did not fight for the *Canaanites*; no, but it did not come out to the help of *Israel*, and therefore it has this bitter curse. Vain men that think to content themselves with this, that they do no hurt; but every man that does not good, does hurt, he must do either one or other; the soul is not idle, it is either doing good or evil.

Suppose that a man did no hurt, yet this is not enough, unless he does good too; for there are sins of Omission, as well as of Commission. Not nothing of publick good, is a publick hurt.

3. by way of Gradation, *à minori ad majus* If there be such a bitter curse upon *Meroz* for their negligence, and remissness in duty, for not coming out against the Mighty, what severe judgments and dregs of wrath shall be pour'd out upon all them that come out against the Lord, that are against the publick good, that wish ill to *Sion*, that would fain see her in the dust, that hate and persecute Christians, that oppose the power of Religion, and the life of the Gospel, that are in the very gall of bitterness? All the curses that are written, and not written, shall flame against them, and the vials of Gods fiercest wrath shall be emptied

THE
White Stone :

OR,
A Learned and Choice
T R E A T I S E
OF
Assurance ,

Very useful for all, but especially
Weak BELIEVERS.

2 P E T. 10.

*Wherefore the rather , Brethren, give diligence to
make your Calling and Election sure.*



Assurance of Salvation is a truth of great and precious consequence, of a sweet and comfortable influence into the whole life of a Christian: A truth which has scarce had liberty to unmask and shew it self in former times, and so has seldom or never been fully treated of: A truth which could never be more welcome and seasonable, than in times of danger and uncertainty;
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when all other things are in a doubtful and wavering condition, then to make our *Calling and Election* sure; to set up a spiritual *Militia*, and to put the soul in a posture of defence, in such an heavenly preparation, as it may be fit to meet with all conditions; *He shall not be afraid of evil tidings, his heart is fixed, trusting in God*; He is just like the Philosophers good man, τετραγωνος, four-square, that, cast him where you will, like a Dy, he falls alwayes sure and square; He's built upon the same foundation that the whole Church of God is; He's built upon a *Rock*, and though the waves dash, and the winds rise, though the storm encrease, and the floods beat in, yet the house stands, the foundation is sure, 'tis built upon a *Rock*, and the Gates of Hell shall not prevail against it. I'll make him a Pillar in the temple of my God, as Ghrift promises to the Church of *Philadelphia*; even like one of those Pillars in *Solomons Temple*; the name of the one was *Jachin*, and of the other *Boaz*; nothing but stability and strength, as the words imply; Christian Assurance fortifies the soul, and prepares it against all conditions.

Now, as for the drift of our Apostle in this Chapter, 'twas to perswade the Christian Churches of *Pontus, Galatia, Cappadocia, Asia, Bythinia*, to whom he wrote, that they would be fruitful and abundant in the graces of God, that they would grow in grace, and add grace to grace, and so to increase in them all, till they came to a full and perfect stature in Christ. For he that lacks these, (saith the Apostle) is blind, and cannot see afar off, he is pore-blind, and cannot see so far as Heaven, and heavenly things: And then he is forgetful too of the very first Principles and Rudiments of Grace; he forgets that he was purg'd from his former sins in the Labour of Regeneration, in Baptism, when he first enter'd into Covenant with God.

Wherefore do ye rather give diligence to make your *Calling, &c.* You that have a spiritual eye, and an enlightened soul, and can discern the things of God; and you that are mindful of the Covenant made with him, do you, *Brethren, give, &c.* for this if any thing, will make you fruitful in the works of Grace; for by these you must maintain your Assurance; these are the fruits and evidences of your salvation; the fruits of the Spirit, and the first-fruits of eternal life. Christians that make their *Calling and Election* sure, will, and must be fruitful in good works. The Papists inter-

pose

pose *ἡ καλὴ ἔργον* in this Verse; and *Beza* sayes indeed that he found it in two Ancient Copies; but though it be left out in the letter, yet we include it in the sense; good reason to leave it out in the Text, because all the Greek Copies do, two only excepted; but yet we take it in, in the interpretation, & freely acknowledge that no Christian can be assur'd of his salvation, who is not fruitful and abundant in good works, as *Fulke* and *Garthwright* do very well satisfy the *Rhemists* Translation.

In the words you have (1.) An usual Compellation, *Brethren*.
(2.) An Apostolical Exhortation, and that to a double Duty, one subordinate to another.

The (1.) and principal in intention, *To make your Calling and Election sure*. The (2.) (which is a means to the former) *To give diligence*. And if you look upon the first again, you shall find in it, (1.) A propriety, *Your Calling and Election*. (2.) A method and order, first *your Calling*, and then *your Election*.

As for two of the particulars, we'll but point at them, because they are not so properly intended in the words. For,

The Compellation is frequent and obvious in every Epistle, and shews,

1. An Apostolical *Suada*, by which they were wont to wind and insinuate themselves into the affections of the people, to engratiate themselves with them; for affection does strongly engage the judgment. And all Rhetorick is little enough to win hearts, and prevail upon some mens spirits.

2. An Apostolical meekness; *Peter* a Star of the first magnitude, yet calls the lesser *Sporades* his Brethren; a glorious and eminent Christian, a tall Cedar in *Lebanon*, yet acknowledges the meanest and lowest Christians his Brethren. He learnt this of his Lord and Master, who was not ashamed to call them Brethren; And shall the Disciple be above his Lord? 'Twere well if the Pope, who will needs be Saint *Peters* Successor, would follow him in this. And who art thou, O prophane *Ismael*, that scoff'd at the children of the Promise under this very name and notion of Brethren!

And then as for the Propriety, *ὑμῶν τῶ κλήσειν*, *your Calling and Election*.

1. None can be assured of another mans salvation, unless it be of such whom the Scripture tells us were in the state of grace; whose sincerity is made famous to all the World; to whom the Spirit has set its broad Seal, and given them a publick Testimony that they were within the Covenant; for others we know in General, that there are a select and peculiar company whom God has chosen out as his Jewels; but we cannot say certainly & infallibly of such a particular person, of any *Individuum*, that he is a chosen Vessel. Of some 'tis evident and apparent, that for the present, they are not in the state of Grace; we were sure that as yet they are not efficaciously called, but we know not whether they be chosen; for others we have great hopes, and an high degree of probability, that they are truly born again, but yet we have no absolute certainty; for Hypocritie will go so far, as that the best Criticks may be deceived. And a man can never tell certainly another mans sincerity, unless he could supply the place of Conscience. An Hypocrite may spin so fair a thred, as that it may deceive his own eye, he may admire the Cobweb, and not know himself to be the Spider; how much more easie may he deceive a slander by? And as for any extraordinary spirit of discerning, I know no ground for it, nor any promise of it in the Scriptures.

You'l say, this takes much from the communion of Saints, and from the sweetness of Christian society, if we cannot tell who are true Members of the Mystical Body, Fellow-brethren, and Fellow-heirs of the same promise.

1. Though we cannot tell absolutely and infallibly yet we may know very probably; we know there are such a *peculiar people, a chosen Generation, a Royal Priesthood*; and we know that such and such are the likeliest in the World to be of this number, so as we have no reason to distrust them.

2. We must commend much of this to Gods Providence, who very seldom suffers Hypocrites to go undetected; he that is the great searcher of hearts will be sure to meet with them he hates a rotten heart, and will be sure to make it odious.

3. 'Tis fitting that this, and many other priviledges should be reserv'd for Heaven, that so we may long after that the more. There shall be a pure and unmixt Communion, *the perfect beauty of holiness*. Nothing shall enter there that makes a lie, nothing of

of Hypocrisie ; but glorious Angels, and glorified Saints sunning themselves in the presence of God, shall keep company together to all Eternity.

2. *ἑαυτῶν τὴν κλησιν*. Christians are chiefly to look to their own *Calling and Election*. They are indeed bound to promote the good of others, and to look upon their lives with such Rules as Christianity allows ; but they must be sure to dwell at home, and be acquainted with their own breasts, to *make their own Calling and Election sure* ; for they cannot be sure of another mans condition, so as they may be of their own.

And thus we have dispatched those two particulars which lay more collateral in the words, and were not directly intended in them. We now come to the very midd and drift of the Text, which branches it self into these four Propositions, that will fully explain the nature of Assurance, though we keep within the bounds of the Text : It streams into these four particulars.

1. A Christian may be assured of his salvation.
2. Assurance of salvation requires all diligence.
3. Assurance of salvation deserves all diligence, both implied in *Give diligence*.
4. The way to make our Election sure, is first to make our Calling sure.

And now you may look upon the Text, as on a pleasant Vine, situated in a fruitful place, *בקרן כנ שמן*, i. e. in the horn of the Son of Oyle or Fatness, as the Prophet speaks, you may sit under the shadow of it, and its fruit will be sweet unto you. For you see how it has spread it self into spacious & goodly branches, such as are all laden with fair and swelling Clusters, Clusters of *Canaan*, that are ripen'd with those heavenly Sun-beams that shine out upon them ; and richly fill'd with all spiritual sweetness. And this fruit of the Vine shall chear the heart of man to all Eternity. As for us, we'll be sure to prune off all such sproutings and luxuriances of style, as may any way steal from the sap and strength of so great a truth in hand, as the Hebrews call those sproutings, *עלילין*, i. e. little Epicures, alwayes feasting upon the sweetness of the Tree, and putting the Root to continual expences ; we'll prune off all these. And if there be any Clusters lie lurking under the leaves, truth's not so obvious to every eye, we'll (if we can) spy them out. The Vintage will be long,
we

we shall gather but a Cluster at a time, and press it in the Application.

A Christian may be assured of his Salvation, for Saint Peter would never exhort them to give diligence for an impossibility, for that which could not be obtained. We'll move this in order, and shew,

1. What Assurance is.
2. Arguments for Assurance.
3. The manner how Christians are assur'd.
4. The special times of Assurance.
5. Make Application.

1, And here first, what Assurance is.

'Tis a reflex act of the soul, by which a Christian clearly sees, that he is for the present in the state of grace, and so an heir apparent to glory; or in the words of the Text, by which he knows his *Calling and Election*.

'Tis a reflex act, and so

1. Assurance is situated in the souls most *noble*, most closeted, most private, and most spiritual operation.

(1.) Reflex acts are the most noble and most royal operations the most rational and judicious acts of a most intelligent Spirit. Reason is now in its exaltation, it sits upon the Throne, and exercises a Judge-like power; all the faculties of the soul must appeare before its Tribunal, and give up a strict account, Πῶς περὶ αὐτῶν, τὴν δ' ἐπέτα, τὴν μὲν δὲ οὐκ ἐπὶ αὐτῶν, as the Pythagoreans were wont to pose and catechize themselves; your inferior sensitive creatures can go poring on upon a present object, and blunder on in a direct way, but are far enough from any reflex acts; although some talk of reflexiveness in sense too (as to see that they see, or the like) but 'tis a fancy of their own; Sensitive Creatures could never reach so high as a reflex act; and indeed sensual men know not what belong unto it; but the reasonable soul can retire into it self, and take a view and survey of its own actings.

(2.) It is the most secret and retir'd operation; the soul withdraws, and bids the body farewell, and even here becomes an *anima separata*; it retires into its Closet, and bolts its self up, where none can peep in, none can evesdrop it.

(3.) The most refin'd and spiritual working of all, this is most abstracted

abstracted from matter. The soul here does not commerce with outward drossy objects, but looks upon it self, fixes its eye upon its own face. This is the most spiritual employment of the soul, which does most strongly argue its immortality, and shews it to be a spark of Divinity: How does the prime and fountain Being spend all Eternity, but in looking upon his own transcendent and glorious Essence? in viewing the bright Constellation of his Attributes, and seeing some shadowy and languishing Representations of himself in the glass of the Creatures? 'Tis one of the chiefe works of a Christian, to reflect upon himself, *Vita est in se reflexio*, as the grave Moralist *Seneca* speaks. The Prodigall came to himself, when he came to reflex acts, so 1 Kings. 8. 47. *When they shall turn to their own hearts, &c.*

II. But yet this working of the soul is but weak and transient, 'tis fleeting and desultory, it quickly vanishes; which shew as great disorder and irregularity in the Spirit, that that which is the noblest and most proper operation, that borders upon Divinity, men are least vers'd in it. How rare is it for men to reflect upon their own conditions, to enter into an exact trial and examination of their own ways? *Radii reflexus languet*, as the Opticks speak; the beam begins to be weary, and is ready to faint it gives a weak and languishing Representation; tis true of intellectual beams too, *radius reflexus languet*. O how quickly are men weary of serious thoughts and considerations? They look upon them as melancholy interruptions, *turbida intervalla*. You had need of good Arguments to perswade men to entertain a serious thought; outward objects, these divert the mind, and take it off from its greatest work. *As a man that sees his natural face in a glass* (as St. James speaks) *goes his way, and presently forgets what manner of man he was*. The soul scarce knows its own visage, it looks abroad, and is a stranger to it self. Many a mans soul has scarce look'd upon it self all his life time.

III. It consists in a reflex act, (1 Job. 2. 3. *γινώσκωμεν ὅτι ἐγγνώκαμεν*) and so differs from faith; it is one thing to believe, and another thing to know that I believe. Our Divines go somewhat too far, (*Calv. Perkins, &c.*) when they put all justifying faith in a full persuasion. *Ames* sayes, 'tis when they deal with the Papists, who put it in a bare assent; but (methinks) they should rather be more wary

wary there, lest they give the enemy too much advantage. I rather think, that being men eminently pious, it was as they found it in their own souls, but all are not so strong in Christ. Assurance is the top and triumph of faith; faith, that's our victory, *by which we overcome the World*; but Assurance, that's our triumph, by which *ὑπερνικῶμεν*, we are more than Conquerours. 'Tis *flos fidei*, the very lustre and eminency of faith. Faith that's the Root, Assurance is the top branch, the flourishing of Faith, Faith with a gloss upon it. Justifying Faith, that does not only dwell in the understanding, *in nudo assensu*; but requires an act of the will too, which must embrace a promise; indeed it calls for an act resulting from the whole soul, which must receive Christ offered unto it; but now assurance consists only in the mind, and so there you have the difference between Faith of Adherence, and Faith of Assurance. The first is an act of the whole soul, the latter is a work of the mind only; it ariseth *ē sensu quodam spirituali*; whereby we know and perceive that we believe. And when I say every Believer may be assur'd of his salvation; I don't say that every Believer is assur'd of it; No, every one is to labour for it, to *give diligence*, as our Apostle speaks; but every one has not yet obtained it: Assurance is not of the Essence of a Christian; a man may be a true child of God, and certainly saved, though he have not Assurance; he can have little sweetness and comfort without it, little joy and peace; but yet he may be in a safe, though in a sad condition. 'Tis requir'd to the *bene esse*, not to the *esse* of a Believer.

1. For the promise is made to the direct act, and not to the reflex. *Believe, and thou shalt be saved*, that's the voice of the Gospel; Not, know that thou dost believe. Now there's many a weak Christian that has Faith, and yet does not know that he has it; Faith, like a grain of mustard seed, lies hid for a while; but it has a vigorous and operative spirit, and will work out in time, and spread it self into goodly branches. The least degree of Faith, if it be true, brings salvation, but it does not bring Assurance.

2. Many true Christians are in a state of desertion, all their light is eclipsed, their joy and comfort is put out. Nay, they look upon God as an Enemy; they are so far from being assur'd of their salvation, as that they verily think themselves in a
lost

oft condition, and yet all this while are in a true state of grace. Their condition is cloudy and dark, and very uncomfortable for the present, but yet 'tis safe; they are true Believers, and yet far enough from assurance. An excellent place in *Isaiah* for this, *Isa. 50. 10. Who is among you that feareth the Lord that walketh in darkness, and hath not light? let him trust in the Name of the Lord, and stay upon his God; some may truly fear God, and yet walk in darkness, and have no light, not the least glimpse of Assurance, no beam of Gods favourable countenance, yet let him trust in the Lord, and stay himself upon his God.* He may do this, though he has no light; he may multiply direct acts, though he has no reflex acts. And here he may lay all the stress of his salvation, lean upon the grace of God in Christ, and with a sweet recumbency rest himself upon his God.

And this Consideration may strengthen many a bruised Reed and revive many a drooping spirit, who for the present do not know that they believe, their case may be good for all this. Thou may'st be a true Believer, though thou art but a weak Believer; nay, though thou think thyself no Believer; I do not speak this, that any should rest in this condition; no, this were against the Text; All must *give diligence to make their Calling and Election sure*; And a Christian can have little or no quiet, till he attain to Assurance.

And thus you have seen the Nature of Assurance; we shall in the next place prove, That a Christian may be assur'd of his salvation.

1. *Ab esse ad posse.* Many a Christian has been, and is assured of his salvation. Scarce any eminent Christian in the whole Book of God, but has set his seal to this truth, by his own particular experience. This is so clear, as the adversaries themselves cannot deny, but that many choice ones have had a full and satisfying light, springing in upon their soul; and clearing their eternal condition to them. But they say 'tis by way of extraordinary Revelation, a special Priviledge vouchsafed to some few of Gods choicest Worthies by a rare indulgence. But this is spoken gratis, and is contrary to the present experience of many thousands of Christians, 1 *John 5. 13.* The very drift of St. *Johns* Epistle, is, that Christians might have Assurance. And besides, those *medi-ums* by which Christians attain to Assurance, are common to all:

All of them have the Spirit dwelling in them ; all have the fruits of the Spirit, and a sweet testimony of their own spirits ; though some have it in a weak measure, & cannot reach to a Plerophory ; all come not to this full Assurance ; but yet these are the usual wayes by which men attain to it, which have nothing in them of extraordinary Revelation ; they are *via Regia*, and yet *via trita* too. Add to this the scope of the Text ; St. Peter exhorts all to *give diligence to make their Calling and Election sure*, which, to what purpose were it, if it came only by special and extraordinary Revelation, which does not depend upon their diligence ?

2. Search into the Nature of Faith it self, and you will see that it does much tend to assurance, and has some vicinity with it. There's a double act of Faith, as the most acute *Ames* observes, (1.) The *actus primus*, by which I believe in Christ for the Remission of my sins, and justifying of my person, which is properly justifying faith. (2.) *Actus ex fide emanans*, by which I believe that my sins are remitted, which does necessarily presuppose the former act ; for thou hast no more reason to believe that thy sins are remitted, than any other, till thou hast first received Christ for the Remission of thy sins. And this is contain'd in the Article of the Creed, *I believe the remission of sins*; not only in general, for this the Devils believe, and yet tremble; but the Christian peculiarizes it, and draws sweetness out of it, *I believe the forgiveness of my sins*. And of this latter 'tis meant, that *fidelis certus esse potest certitudine fidei de Remissione peccatorum*, Rom. 5. 1. Being justified by Faith, *ἡσυχία ἐχομεν πρὸς τὸ θεόν*, a sweet *εὐδωμία*, and holy security of Spirit, for Assurance is nothing but *apex fidei*, the highest degree of Faith. And 'tis the speech of *Aquinas*, *Quicumque habet scientiam vel fidem, certus est se habere, nam de ratione fidei est, ut homo sit certus de his quorum habet fidem*. Faith does of its own accord raise and advance it self to Assurance, and that by reason of the applying and appropriating vertue which is in it ; 'tis Faiths Idiom, My Lord, and my God ; by a sweet Monopoly it engrosses all to its self ; and yet leaves enough for others. Now a man that strongly grasps a Jewel in his hand, knows that he has it ; the hand of Faith layes hold on Christ, and knows that it receives him ; so the want of Assurance in a Believer, does meerly flow from the weakness of Faith ; for though it be true, that to believe, and to know that I believe,

believe, be two distinct A&ts; yet this you must know & observe, that the strength and clearness of a direct A&t, will necessarily infer a reflex A&t. Those truths which I do clearly and evidently know, I also know that I know them. And that which I strongly believe, I know that I believe it; so the want of Assurance comes from the imbecillity of Faith. And the Papists that place Faith only in a meer assent, may well deny Assurance; for they take away that clasping and closing power by which it should unite it self with its object.

3. From the Nature of the Promises; for this is the drift of the Promises (as 'tis *Hebr. 6. 18.*) *That the Heirs of Promise might have strong Consolation*: Now a Believer can have but weak and unstable comfort without Assurance. What if all the Clusters of *Canaan* were laid on an heap? What if all the Cordials of the Gospel were strain'd into one Cup? were the soul any thing the better if it must only Tantalize, see them, and want them? What sweetness can a Christian draw from a Promise, till he knows that it belongs unto him? Will this enrich a man, to know that there are Pearls and Diamonds in the World? Will this satisfy a fainting *Israelite*, to know that there is a *Canaan*, a Land that flows with milk and honey, although (it may be) he shall ne're come neer't? Nay, is it not a greater sting and vexation for the soul to think, I know there are pure fountains and pleasant streams, but yet I may die with thirst? there are spiritual dainties, and precious delicacies, but I am not sure to have one taste of them; many a Promise looks with a pleasant and propitious eye, but 'tis not fixt upon my soul; so that take away a Christians interest and propriety in a Promise, and what becomes of his Consolation? God has given his Word, his Oath, his Seal, his Earnest, and all to this very end, that a poor Christian may be assur'd of his salvation, that he might have strong and vigorous consolation; so that to deny him this, is to annihilate the Word of God, to frustrate the Oath of God, to evacuate the Seal of God, & as much as in them lies, to make him lose his Earnest, and to leave the soul in an intricate and perplex't condition.

4. From the Nature of Christian hope: There's a vast difference between the Moralists hope, & that which is the Theological grace, & yet this is scarce took notice of; they require these three ingredients into the object of hope; that it must be (1) *bonum*,

num, (2.) *futurum*, (3.) *incertum*; but Christian hope is certain and infallible, it looks upon good as to come, and as certain to come; indeed 'tis nothing but αἷμα ἡ πίστεως, as *Clem. Alexand.* elegantly, blood running in the veins of Faith; if Hope expire, Faith will presently bleed to death. That good which Faith sees, Hope waits for; Faith eyes it as present; but yet at a distance, and Hope carries for it till it come. Christian Hope is nothing but a waiting and expectation of a certain good; you have a pregnant Text for this in *Hebr. 6. 19. Which Hope we have as an Anchor of the soul both sure and stedfast.* Hope were but a poor Anchor if it should leave the soul to the courtesy of a Wave, to the clemency of a Rock, to the disposing of a Storm. Hope were but a weak Anchor, if it should let the soul be lost with uncertainties, if it should leave it in danger of shipwreck; but this Anchor is ἀσφαλὲς τε καὶ βεβαία, and it pierces within the vail, it will be sure to have fast hold, 'twill fix upon heaven itself, upon the *sanctum sanctorum*. See another, *Rom. 5. 2. Καυχόμεθα ἐν' ἐλπίδι*; Now that's a poor glory to triumph in uncertainties, to triumph before the Victory; little cause of joy and exultation, till the soul be provided for Eternity. I can tell you the very possibility of being damn'd, is enough to extinguish joy; so that till the soul come to be in a safe condition, safe for all Eternity; and till it know it self to be in this safe condition, 'tis so far from being joyful, as that it cannot tell how to be quiet. A probable hope will bear up and support the soul; a door of hope in the Valley of Achor; but it will not quiet and satisfy the soul. The least dawning of hope in the initials of grace, does mightily cherish and encourage the soul. O how pleasant are the eye lids of the Morning! how welcome is the day-break after a dark & disconsolate Night! Nay, the very possibility of being saved, was that which first drew us all to look after Heaven; the very Consideration, that there was *Balm in Gilead*: But the weary soul will ne're rest here; the Dove will ne're take this for an Ark; No, the beams of Gods love will shine out stronger and brighter upon the soul, and ripen his hope into Assurance. Christian hope, when 'tis in its full vigour, is all one with Assurance, 5. 5. ἡ δ' ἐλπίς ἐστὶν ἰσχύς, but if hope could be frustrated, it then might make ashamed; disappointment would cause a blush; hope differr'd, will make the heart sick, and uncertain hope will scarce make the soul well; a Christian hope is

is not like that of *Pandora*, which may flie out of the Box, and bid the soul farewell; no, it will ne're vanish, till it be swallowed up in fruition. The hope of the Hypocrite, 'tis as the righteousness, like the morning-dew, but the hope of a Christian 'tis like the morning light, the least beam of it shall commence into a compleat Sun-shine, 'tis *Aurora gaudii*, and it shall shine out brighter and brighter till perfect day. We shall further clear this truth, if you consider the manner how Christians are assured of their salvation, the third thing we propounded.

1. By the graces of God which are in them, those precious seeds of immortality, and the Prints of the Spirit, by which they are sealed to the day of Redemption. Grace is the Spirit's stamp by which it marks the soul for its own; the first-fruits of the Spirit, the least grace, if true and sincere, is sufficient to salvation; and therefore the sense of the least grace is sufficient to Assurance.

But how shall the soul know that it has these graces in truth and not in shadow and colour only? how shall it be certain that these are not counterfeit and painted?

Object.

There might be given many signs and characters of true grace, that it must flow from a principle of sincerity, from a principle of love, that it must be conformable to the grace of Christ; but all this will not satisfy for the soul will still question, how shall I know that my graces are such? so then that which we must ultimately resolve it into, is, that in *Rom. 8. 16.* For in the mouth of two or three Witnesses every thing shall be established: Now we have here two Witnesses, *omni exceptione majores*, we have a double Testimony, a twin-Testimony. The same Spirit beareth witness with our Spirits that we are the sons of God; *συμμαρτυρεῖ*, he confirms what the other sayes; both the witnesses do fully agree, and make up one entrie testimony, the soul may say here, as Paul, *Rom. 9. 1.* I speak the truth, I lie not, my Conscience bearing me witness by the Holy Ghost.

Sol.

The whole work of Assurance is summ'd up in this Practical Syllogism, *Whosoever believes shall be saved; but I believe, and so shall certainly be saved.* The Assumption is put out of doubt.

1. Conscience comes in with a full testimony: And if natural Conscience be a thousand Witnesses, then sure an enlightened and sanctified Conscience, can be no less than ten thousand;

1 John

1 John 3. 10. He that believes, has a Witness in himself, a Certificate in his own breast, τὴν μαρτυρίαν ἐν ἑαυτῷ: for as the same Apostle, 1 John 3. 2. Beloved, if our heart condemn us not, then have we confidence towards God. καρδιά here is the same with Conscience; for the Hebrews have no other word for Conscience, but לב. So then, if our heart acquit us, παρρησίαν ἔχουσιν, we have as much liberty as we can desire. It fears not now the edge of the Law, nor the fiery darts of Satan: it doth not stagger with sense of its own weakness and unworthiness; but comes with confidence to the Throne of grace.

Object. 1. Jer. 17. 9. עקב הלב מכל. *Supplantativum Cor præ omnibus*, so Arias Montanus, ואכזש הו, & *inscrutabile, desperabile*, so Hierom and our Translation, *desperately wicked*; 'tis properly *insanabile*. Some think Paul alludes to this place, and does explain it in Rom 2. 5. κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν. The Seventy read the words, הו ואכזש, and translate it accordingly.

Sol. 1. 1. Now as for the mind of the place; I find Expositors of great name and worth, understanding it of the unregenerate heart, of the heart of man that is in the state of corrupt nature, of whom 'tis said, that *All the imaginations of the thoughts of mans heart, are altogether evil continually*.

Sol. 2. 2. The drift of the Text is, to shew the deceitfulness of mens hearts in respect of others; for 'tis brought in by way of Objection. The Jews they are cunning and subtle, and can delude the Prophets, and so think to evade the Curse. No; but *I the Lord search the hearts*; I have a fair window, an open prospect into the most reserved Spirit; 'tis as clear as Chrystal to my eye.

Sol. 3. 3. Yet 'tis true, that the most sincere heart is very deceitful, the heart of a David, of a man after Gods own heart, is full of windings and turnings, and many deviations, such secret passages as himself knows not of. For *who hath known the error of his ways*? No man yet had such a piercing insight into his own soul, as to be acquainted with every motion of it. None can so anatomize his own spirit, that it shall be *συνὴ καὶ περὶ ὅλης αἰσιν*, so as every vein and nerve, and muscle shall be obvious and apparent to his eye. But what does this hinder, but that the general frame and bent of the Spirit, the byas and inclination of the soul may be clearly known? The soul knows which way its faculties stream with most vehemency. Conscience cannot be brib'd, 'twill give

give in true judgement, especially an illightned Conscience. There's none, but if he search and examine his own soul in a strict and impartial manner, may know whether he be sincere and cordial or no. There's none but may know the general frame & temper of his spirit, 1 Cor. 2. 11. *Who knows the things of a man, but the spirit of a man that is in him?* The Testimony of Conscience is certain and infallible. Many a wicked man by this is assur'd, that for the present he is in a miserable and damnable condition; he knows certainly that as yet he is out of the Covenant; and hence many times there are lightning flashes of terrour flie in his face, the very sparks of Hell compass him about. Does not thy Conscience often tell thee, O prophane wretch, that as yet thou art a Child of wrath, and galloping to Damnation with a full Carriere? why then may not the heart of a Christian tell him as certainly, that he is a child of God by Adoption, and an Heir of Promise? nay, speak, O Christian, where ere thou art, and speak aloud, that we may hear thee; does not thine own soul tell thee that thou art in a sure and happy condition? so sure as nothing shall be able to separate thee from the love of God in Christ Jesus our Lord. Why are Christians so often enjoyn'd *испытывай*, *испытывай*, to try their own hearts, to search their spirits, if that after all their diligence they can't tell what to think of them? All uses of Examination were vain and frivolous, which yet are the very life and spirits of preaching. And Ames tells us of a *donum discretionis*, which Christians have, by which they can discern true grace from counterfeit. There are certain *критеріи*, by which they may distinguish them, and judge of them in themselves, though not in others certainly.

If all thus by the Testimony of Conscience may know their own frame of Spirit, whether they be upright or no; why then are not all true Christians assur'd of their salvation? what have they not their consciences and hearts about them?

Object. 2.

1. Many are not sufficiently acquainted with their own spirits, they do not keep so strict a watch over themselves, they are not verif in their own hearts, they don't try and search their ways, they have riches and a treasure, and do not know it.

Sol. 1.

2. It is in so great and weighty a matter: Eternity does so amaze and swallow up the thoughts, as that they are ready to tremble, where they are certain and secure; A man on the top of

Sol. 2.

a

a tower knows that he is safe enough, and yet when he looks down he is afraid of falling.

3 Conscience sometimes gives a dark and cloudy testimony, when 'tis disquieted and charg'd with new guilt, the soul can't so clearly read its evidences. And then it begins to question its condition. It may be it has dealt hypocritically in some one particular; and now it begins to question all its sincerity.

We do not say then that Conscience does always give a clear and full Testimony, but sometimes it does, and that with absolute certainty.

2. Now comes in the second witness, and the great and supreme testimony of the Spirit himself, *witnessing with our Spirits that we are the Sons of God*, Rom. 8: 16. we render it, *the same Spirit*, but in the fountain it is *the Spirit it self*, *νοῦν τοῦ πνεύματος*, but *αὐτὸ τὸ πνεῦμα*, not only the gifts and graces of the Spirit, but the Spirit it self.

Object.

This Testimony seems to be coincident with the other, for a man can't tell his own sincerity: 'tis the Spirit that must reveal a man to himself; The soul can't see its own face unless the Spirit unmask it; The Spirit is more present and conversant with the soul, than the soul is with it self. He does not only know our hearts, but *he is greater than our hearts, and knows all things*.

Sol.

We'll easily grant, that to the least motion in spirituals, there is necessarily requir'd the concurrence of the Holy Ghost; but withal, we say that there's a mighty difference between the working of the Spirit, and the Testimony of the Spirit. There's a powerful & efficacious work of the Spirit, when faith is wrought in the soul: but yet there is not the Testimony of the Spirit, for every believer has not presently the Seale set to him; so that though the Testimony of our own spirit cannot be without the help and influence of the Spirit, yet 'tis clearly distinct from the Testimony of the Spirit; for here the Spirit does enable the soul to see its graces by a present light, by the souls light; But when it comes with a Testimony, then it brings a new light of its own, and lends the soul some auxiliary Beams, for the more clear and full revealing of it, so that you see according to that plain text in the Rom. *There are two distinct Testimonies, the Spirit witnessing with our spirits*; And St. John is most express, *beloved, if our hearts condemn us not, then have we confidence towards God*. Now the Testimony of the Spirit is,

1.) A

2.) A clear Testimony, a full and satisfying light springs in upon the soul, scatters all cloudes, all doubts and questions; 'tis as evident as any demonstration; 1 *John* 3.24. *By this we know that he dwells in us, by the Spirit which he hath given us.* Christ when he went to heaven, he left the Comforter, not only to the Church in general, but to every particular soul that believes, to print his love upon the soul, *ὅτι τὸ πνεῦμα μαρτυρεῖ πρὸς ἡμᾶς ὅτι αὐτοὶ ἐν ἡμῖν, καὶ ἡμεῖς ἐν αὐτῷ, καὶ ὁ πατήρ ἐν ἡμῖν καὶ ἐν αὐτῷ.* &c. *Chrysost.* If a Creature, though never so glittering, should tell men so, there might still be some hesitancy; but the Spirit witnesses. The secret and inward Testimony of the Spirit is as strong and efficacious; nay, more powerful than if 'twere with an outward voice. If an Angel from heaven were sent on purpose to a Christian by Christ himself: Go tell him that I love him, that I shed my blood for him, &c. 'twere not so certain.

2.) A sure Testimony, for 'tis the witness of the Spirit, who can neither deceive, nor be deceived, *μαρτυρὸς ἐν ᾧ ὁ θεὸς δέλτων* *sufficientissimum Testimonium*, as *Cajetan*.

He can't deceive, for he is Truth it self.

1. He can't be deceived, for he is all Eye. Omniscience it self, And he does *ἐσθλῶς ἐν τῇ βάσει τοῦ θεοῦ*, he dwells in the breast and bosome of God: he is fully acquainted with the minde of God, and he reveales it to the soul. The Papists make the Spirits Testimony to bring but a conjectural certainty. But the most renowned *Perkins* answers them, (1) That 'tis such a certainty as makes them Cry *Abba Father*; not only think so, and speak so, but with all courage, confidence, intention of Spirit, Cry *Abba Father*. (2) It is opposed to the Spirit of bondage, and therefore takes away doubtings and tremblings. (3.) The very end why the Holy Ghost comes to the soul, is to make all sure, and therefore is call'd a seal and an earnest. God has given us the earnest of the Spirit, and he will not lose his earnest. Now he assures the soule.

1. By a powerful Application of the promise, for as faith does appropriate the Promise on our part, so the Spirit applies it on Gods part. As Satan that lying Spirit, casts in doubts and feares, and tremblings, and working upon the remainder of corruption, plots against the Peace and well-being of the soule; so this holy Spirit, by the comforting working upon that Principle of

grace, which he himself hath planted in the heart of a Christian, do's study and contrive the welfare of a Believer. And as the Spirit of bondage do's strongly apply wrath and the curse; so this sweet Spirit of Adoption applies grace and mercy. The Spirit of bondage strikes terrour into the soul, by a mighty Application of wrath; this curse flames against thee; this threatening is shot off against thee; these vials of wrath are prepar'd for thy soul: So the Spirit of Adoption do's set on strong and vigorous apprehensions of mercy; this pearly of price, 'tis to enrich thee; these Evangelical cordials are to revive thee; this balme in Gilead is prepar'd for thy soul. The Spirit of Adoption speaks love and peace & pardon; & that by particular Application of the Promise to us; As when the Promise of remission of sins, and life everlasting by Christ is generally propounded in the Ministry of the Word; the holy Ghost do's particularly apply it to the heart of such a one, and does seale up the Promise to the soul; That when Faith sayes, this Promise is mine, this belongs to me; the Spirit do's strongly apply it, this is thine indeed, and this does belong to thee: These are the secret *ψιθυρισμα*, the whisperings and breathings of the holy Spirit, the secret *בת קול* by which it converses with the soul; The Spirit of God has free and often intercourse with a beleiving spirit. And this is far enough from any vain Enthusiasme, any extraordinary Revelation; 'tis no imaginary thing, but such as many a soul is acquainted with, and has tasted of.

2. By a bright irradiation beaming out upon the soul, and clearing its evidences, discovering its graces, and shewing them to be true and genuine; not only by giving the soul a spirit of discerning, (for that we referr'd to the former Testimony;) but the Spirit brings in its own light, and makes those graces, which were visible before, more eminently conspicuous; *The spirit of a man, was the Candle of the Lord*, (as the wise man speaks) which gave a weaker and dimmer light, but yet such as was enough to manifest the Object: I, but now there are glorious Sun-beams come rushing in upon the spirit, the Spirit shines in the soul with healing under his wings. The graces of the Spirit these flow, like a pure and CrySTALLINE stream; and the light of the Spirit shines out upon them, and gilds the water. See a plain Text for this, 1 Cor. 2. 12, *We have received the Spirit which is of God, that we might*

might know the things which were freely given us of God: Light sets a glasse upon all the world. and this spiritual light gives a lustre and oriency to graces: it puts a beauty upon them, such as the soul is much taken with. We have received an heavenly light, that we may see heavenly things: Now thou knowest thy Faith to be lively, and thy repentance to be sound; thy Sorrow to be ingenuous, and thy Obedience sincere; thy love to be unfeign'd, and thy fear to be filial: for the Spirit has set his seale to all thy graces, and has acknowledged them for his own.

Sol.

O but many have thought they have had the Spirit, when they had it not: and the Divil, that foule spirit, can transforme himself into an Angel of light.

Object.

But 1. One mans self-deceit does not prejudice anothers certainty. What if one man flatter himself in a false light, and please himself in a meere shadow of Assurance; must all men needs follow his example? A man that is in a dream, thinks himself a wake, when he is not: I, but (I hope) for all this, a man that is awake, may certainly know, that he is so. Many a traveller has thought himself in the right way, when he has been out of it: and yet this does not hinder, but that he, that is well acquainted with the road, may know that he is in his way. What if one man take Copper for Gold, must all men do so too? One mans folly and vanity does not at all hinder anothers Assurance.

2. The Spirit comes with a convincing Beam; Light shews both it self and other things too; the Sun by its glorious beams does paraphrase and comment upon its own glittering Essence; and the Spirit displayes himself to the soul, and gives a full manifestation of his own presence. The soul knows the aspect of the Spirit, better then we do the face of a friend. The light of a presumptuous wretch, is like a blazing Comet, and does but portend his ruine: it carries a venomous and malignant influence in it; and the light of an hypocrite is but a flash, and coruscation, very brief and transient. A man may sooner take a glow worrne for the Sun, than an experienced Christian can take a false delusion for the light of the Spirit.

3. There is a twin light springing from the word and the Spirit. Try the spirit; To the Law, and to the Testimony: if they speak not according to this rule, it is because there is no morning in them.

The Scripture was all endited by the Spirit, and the Spirit can-

not contradict himself; You doe but grieve the spirit, (whoer'e you are) that pretend to any Revelation, that agrees not with the Word: Nay, the spirit has revealed his whole minde in the Word, and will give no other Revelation, any otherwise than we have spoken of. And whoever it is that Rebels against the light of the Word, he shall never have the light of the Spirit whilst thou dost not follow the directing light of the spirit, thou shalt never have the quickening and cherishing beames of it.

And thus you have heard the double Testimony: the Spirit witnessing with our spirit, and now you must know, that

1. The testimony of Gods Spirit is alwayes accompanied with the testimony of our own spirit; and so that word, *Rom. 8.* is significant, *συμμαρτυρεῖ* which is properly of one, that does only confirm what the other sayes: But then

2. A man may have the testimony of his own spirit; that has not the witnesse of Gods spirit. The Spirit as it breaths when it pleases, so it shines when it pleases too: Well then, the question is, whether the Christian who has but the single testimony of his own spirit, may be assur'd of his salvation?

Mr. Perkins propounds the case, and resolves it thus: If the testimony of the Spirit be wanting, then the other testimony, the sanctification of heart, will suffice to assure us. Wee know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame, thus he: And his meaning is as indeed the thing is, that it is a true Assurance, though not so bright an Assurance. I may see a thing certainly by the light of a candle, and yet I may see it more clearly by the light of the Sun. And for my part, I think that certainty do's not consist in *puncto*, but may admit of a latitude; and receive *magis* and *minus*: And the contrary principle do's delude many. There's an absolute and infallible certainty in faith, and by this I know the creation of the World: well, but besides this I know it by reason and by unquestionable demonstration, and I think this addes to my certainty. So here; though one testimony be enough for Assurance, yet a double testimony makes it more glorious. Certainty admits of degrees, and a man may be more certain of a thing, that he is already certain of. Take two Christians, both may be assur'd of their salvation; and yet one may have a clearer assurance that
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the other has : One may have a double testimony, and another but a single. Nay, the same soul may have at one time a double testimony, and at another but a single. The light of the Spirit may, and do's often withdraw it self, and leave only the witnesse of our own spirit ; and yet then the soul has assurance. But yet the soul should aime at the highest Plerophory, at the top of Assurance : Then *quench not the Spirit*, lest you put out your own joy ; grieve not so sweet an inhabitant, that comes to comfort you, give him no cause to withdraw his light.

Quest. But what if the soul have not the witnesse of Gods Spirit, not of its own spirit neither ? What if it have no present light, no certain evidence ?

Ans. There's one way left yet ; have recourse to former Assurance. Do'st thou certainly know and remember, that once thou had'st a sweet serenity of soul ? that an inlight'ned conscience upon good grounds, did speak peace unto thee ? Did'st thou never see the light of the Spirit crowning thy soul with satisfying beames ? Art thou sure that once he did bear witnesse with thy spirit, that thou wert the child of God ? Why then, be sure still, that thou art in the same condition, for there's no totall falling from grace. Thy light (it may be) is put out for the present : Conscience does not speak so friendly to thee, as 'twas wont. And thou hast griev'd the Spirit, and he has took it unkindely, and has held of his light for a while : But now canst thou remember the dayes of old, when the Rock pour'd out oile unto thee, when thy branch was green and flourishing ? Canst thou certainly recall thy former Assurance ? Canst tell the time when the Spirit did set his seale unto thee, and confirm'd all thine Evidences ? Well then, lay down but perseverance for a ground, and thou art still assur'd of thy salvation. The Spirits testimony is of an eternal truth : *And heaven and earth shall sooner passe away, then one beam of this light shall vanish* though now it be not apparent to thy eye. When the soul for the present is cloudy and dark, it may cherish it self with former Assurance. Now that a soul may have no sensible Assurance for the present, and yet may remember former Assurance, is clear in that holy man David. Psal. 51. 12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.* Davids joy was extinguish'd, and he would fain have it lighted againe : Three things imply'd in the

word *Restore*. 1. That for the present it was taken away, 2. That once he had it. 3. He remembers that he had it, and therefore prays, *Restore unto me the joy of thy salvation, and uphold me with thy free spirit*; that was the spring of *Dauids* joy; the testimony of the Spirit witnessing with his spirit, was that which did uphold and stasse up the soul. *Dauids* own spirit was now very unquiet, and Gods Spirit did withdraw himself; and now the best refreshment that *David* has, is from former Assurance. 'Tis true, there it some sadnesse and bitternesse in this consideration, when a Christian shall think what he has lost. O; my soul was once a beautiful Temple full of fair windowes, and goodly prospects, and glorious light! I could take a prospect of *Canaan* when I pleased; but now *I dwell in the tents of Kedar*, nothing but blacknesse & darknesse. There is trouble and a sting in these thoughts; but yet there is some honey and sweetnesse too: Was I not once a friend of God, and does he use to forsake his friends? Did he, not once speake peace to thee, & does he use to recall his words? Did not he shed his love in thy heart, and is not his love immortal? Did not his Spirit seale up thy soul, and is not the print of that seale indelible? Speak, did not he once shew thee thy name written with his owne hand in the Book of Life, & does he use to blot out what he has written? Doeſt not thou remember; did not he smile upon thee in such and such an Ordinance, and are his smiles deceitful? O no! rest satisfied, O Christian soul, and quiet thy self in those rich expressions of his Love, which he has formerly bestowed upon thee; O question not his goodnesse, but prepare thy self for receiving of it. The streams are dried up but yet the fountain's full; thou hast had some tastes of it, though now thou art dry and thirsty; and thou shalt have in time fresh bubblings up of his grace towards thee: in the *interim*, take this for a cordial. Those former drops which thou hast tasted of it, will cherish thy soul to all eternity. The least drop of grace shall never be exhausted, the least spark of true joy shall never be extinguishd; all the floods that the Dragon can vomit out of his mouth, shall never be able to quench it. But then

4. Put the case thus, that there be no Sun-light, not Starre-light, nor reliques of former light; neither the testimony of Gods Spirit, nor of our own spirits, nor any recalling of former assurance; what must the soul do now? Now look to the dawning
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of the day, to the first *Crepusculum*; look now to the initials of grace, to the preface of Sanctification. Thou canst not, it may be, shew any faire and lively pourtraiture; I, but hast thou the first draughts, any rudiments of holinesse? Thou hast not any goodly and delicious clusters of *Canaan*; O but see if the tender grape do bud. There are not any ripe fruits of the Spirit, but yet are there some blossoming of holinesse? Thy graces don't flow out in so full and faire a stream; but canst thou see any bubblings up of goodnesse in thee? Thou hast not yet the strength of a well grown Christian, well, but is there the *vagitus* of an infant? Look now to the souls prizing of a Christ, to the whimprings after the breast, to the breathings and longings after its Beloved, thoughts upon him, desires for him, endeavours after him, there's much comfort and sweetnesse in these; I, and some kinde of Assurance. For

(1) Be sure, that God that has begun this great work in thee, will never give over till it be full and compleat; he does not use to leave his work imperfect. The last tendency to goodness, is cherished by him; The very first motion, tis of his own planting, and it shall lack for no watering, and he himself will give it an increase.

(2) The least seed of grace, as tis choice and precious; so 'tis very vigorous and operative, it will never leave working till Christ be formed in thee. *Who hath despised the day of small things?* Thy spark may spread it self into a flame, and thy tender bud may flourish and bring forth much fruit. He that is richest in grace, began with as little a stock. He that is now a tall Cedar, was once a tender plant. Improve but present strength, and God will send the in fresh supplies, Auxiliary forces, and thou shalt walk from strength to strength, till thou appearest before God in glory. Thy light shall shine out brighter and brighter till perfect day, *Donec stabiliatur dies*, according to the *Syriac*, till thou com'st to a firme and well establisht Assurance. The least peeping out of light, the least dawning of the day is pleasant and comfortable.

5. If thou canst not spy out any grace in thy self, borrow light of another. Lay open thy soul to an Interpreter, one of a thousand, he may explain thy condition, and paraphrase upon thy soul better then thou thy self canst. This interpreter, one of a thousand

land may more exactly analyse thy condition, and shew the context and coherence of it. 'Tis the speech of *Elibu*, Job 33. 23. There meets him a messenger, an Interpreter, one among a thousand, to shew unto him his uprightnesse; Hee'll shew thee, here's grace and there's grace, here's a true pearle, and there's a spark, though in ashes, and there's an evidence. A discerning and experienced Christian may shew thee cause of joy, when thou canst find none thy self. 'Tis no shame to borrow light, especially spiritual light.

6. One step further. What if after all this there be not the least glimmering of light, nothing of a spark, nothing of a beam? a totall eclipse, all clouds and blacknesse and darknesse and the very valley of the shadow of death? yet even here will we fear none ill.

1. When reflex acts are wanting, be sure to multiply direct acts: when there is no certainty of Evidence, yet even then have a certainty of Adherence and Recumbency. Now grasp a Promise, take fast hold of that precious offer; rolle thy self upon the free grace of God in Christ; lay all the stresse of thy salvation upon it, with a gallant and heroical resolution; *If I perish, I perish*. Thus *Job*. *Though he kill me, yet will I trust in him*. Thus our Saviour, *My God, my God, why hast thou forsaken me*: And this must needs be a strong act of faith, even then to rely upon God when he seems thine enemy; to trust in an angry and displeased God; and when he frowns on thee, yet then to leane upon him. Like men ready to be drowned, be sure to take fast hold: cast Anchor, though in the dark.

2. Study self-denyal, and though thou long and breath after Assurance; yet resigne up thy self wholly to his will, and be content to want Assurance, if he see it best for thee. Take heed of murmuring in the wilderness, in the saddest and most deserted condition. Throw thy self at his feet; with this resolution; O my God, I'll blesse thee for those etetnal treasures of sweetnesse that are in thy self, though I should never taste of them: I'll blesse thee for those smiles of thy face, which thou bestowest upon others, though thou wilt not cast one gracious look upon my soule: I'll blesse thee for those rich offers of grace thou makest unto me, though I have not a heart to lay hold of them.

3. Put thy soul into a waiting posture, and stay till he please to display some of himself unto thee, and make some of his goodness pass before thee. One beam of his countenance, one gracious smile, one propitious glance of his eye, the least crumb of the hidden Manna; 'tis worth waiting for all thy life-time. And when I speak of waiting, I mean not that the soul should stand still, and do nothing; no, this were against the Text, *Give diligence, &c.* improve all present strength; wait upon him in prayer, beg one glimpse of him, be earnest for a taste, for a relish of the hidden Manna; and wait upon him in his Ordinances, here the Spirit breathes, here Manna's rain'd down, here God shews his face; here's the sealing place, the Spirit confirms the Word, and prints it upon thy soul. Thus wait upon him in his own way; I, and wait upon him in his own time too, don't think time tedious; He that believes, makes not haste, which St. Paul renders, *He that believes, is not ashamed*, as if to make haste and be ashamed, were all one. God will wonderfully prepare the soul, that he means to fill with his love. Assurance is too precious a thing to be pour'd into every spirit; He won't put new wine into old bottles. God is all this while making thee more capable of his love; and though for the present thou hast no Assurance, yet thus trusting and waiting upon him, thou art in a great tendency to it. And put the worst that can be imagin'd, that thou shouldst dye under a cloud; yet thy condition were safe, and thou shalt come then to a full Assurance; nay, to a full possession of thine inheritance; and thou shalt see the glorious Sun-shine of the face of God, a beam of which thou didst so much long for here.

We come now to the fourth particular; those special Sealing times, when Christians have their Assurance and Plerophory.

I. Many times at their first conversion, God does then seal up the work of grace in the soul. When the Spirit of Bondage has pass'd upon the soul, and by a strong conviction, has apply'd particularly guilt and wrath unto it; the fatal sentence is pronounc'd, and the soul is fill'd with the scorching pre-apprehensions of hell and damnation, and trembles at the very thought of eternity: Now for the Gospel to bring thee welcome news of a pardon, and for the Spirit of Adoption to apply grace and mercy unto the

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soul ; for the prison-doors to be broken open, and a poor captive set at liberty ; to have all the chains and fetters beaten off, and to be brought into a marvelous light ; to have all the balm of *Gilead* pour'd into him, Evangelical fruitions and cordials prepar'd for him, and which is the very extraction and quintessence of all, the love of a Saviour shed into his heart. What strong impressions of joy, think you, must there be in such a soul ? What precious infusions of spiritual sweetness ? What secret springings and elevations of Spirit ? What triumphs, what Jubilees, what love-raptures ? *I am my Beloved's, and my Beloved is mine.* I must appeal to your breasts that have found this great and heavenly work wrought upon your souls ; 'tis you only that have tasted the joy of the Holy Ghost, that is glorious and unspeakable. And do you tell us, had not ye then the first relish of the hidden Manna ? was not it very sweet and delicious ? hadst not thou then the first glimpse of the White Stone ? and was not it very bright and orient ? hadst not thou then the Spouses kiss, and was not it precious and more worth than a world ? didst not thou then first hear the soft language and whisperings of the Spirit, and was not his voice lovely and pleasant ? I know your souls dance within you, with the very recalling of so happy and golden a time, and you pant and breath after more of this communion with a Saviour, and truly he deserves an *Anathema*, that does not preferre the very possibility of having of it before all the world. *Hosea 11. 1. When Israel was a child, then I lov'd him ; I taught Ephraim also to go, taking them by their arms, יְרַנְּנִי I taught him to foot it on the wayes of Religion, יְרַנְּנִי ; I drew them with the cords of a man, all gentle and perswasive solicitations, with bands of love, I was to them as they that take off the yoke on their jaws, and I laid meat unto them.* The yoke of bondage the soul was under, God freed the soul, brought him to an easie, pleasant yoke, to an Evangelical yoke. God has a special care of tender plants ; when *Israel* was a tender vine, O then he fenc'd it, and hedg'd it, and shone out upon it, &c.

Now Christ is thus pleas'd to reveal his love, to unboosome himself unto the souls of young Converts, for their greater encouragement in the wayes of Grace : At the first step to heaven, he gives them a *viaticum*. If after the soul had been steeped in legal humiliation, and posselt with fears and terrours and amazements.

compass't with clouds, and now at last it has been drawn by a mighty work to receive a Saviour; if after all this it should have no Sun-shine, 'twould droop and languish, and be ready to pine away; 'twould be very unfit and unserviceable, the wheels of the soul would move heavily: God therefore oils the wheels, pours the Oile of gladness into the soul. And now it moves like the chariots of *Aminadab*, with a nimble spontaneity. Christ begins to flourish through the Lattices, lets in some of his love into the soul; I, and gives it a sense of his love too, and this constrains it to obedience; and sets the soul a-longing for more of this love, and for more sense of this love; and so it will never leave longing, till it have a full fruition of it in heaven. This is Gods method, this is the usual progress of grace in the soul.

And hence you may see why young Converts are usually so active in the ways of Religion, so forward and vehement. O, they have fresh apprehensions of the love of a Saviour; what an eminent alteration he has wrought in them; how they are rais'd from death to life? O, they can tell you long stories of his goodness; what great things he hath done for their soul. So that their affections are rais'd; there's a flush of joy, the soul runs over, and knows no banks, no bounds. Thus God does many times seal up the work of grace in the soul, and gives a satisfying light at the first conversion: but yet I cannot say that this is always so, for there are diversities of workings, and grace sometimes wrought in the soul after a more still and undiscernable manner; as we shall have occasion to speak more hereafter.

2. Sacrament-times, are sealing times. I speak of the Sacrament of the Lords Supper; for as for those secret breathings of the Spirit upon Infants in that other Sacrament of Baptisme, they are altogether unsearchable, and past finding out. Now in the Lords Supper you have the New Covenant seal'd up unto the soul; the soul has not only his graces increased, but they are printed clearer; that seal of the Spirits does Print a Christians evidences with a clearer stamp. You have plain and visible representations of the love of a Saviour; and you have the sense of his love pour'd out into you. A Christian feeds not only upon Sacramental bread, but upon *hidden Manna* too, and has tastes

of that love that is sweeter than wine. Here's a feast; of fat things; *The soul is satisfied as with marrow and sweetnesse*; spiritual refreshments like fat things, they are sweet, and they are filling too; yet not like other fat things, that have a cloying fulsomeness in them; no, these carry a delicious relish with them, such as the soul takes present complacency in them, and has a longing appetite for them. The soul never nauseates the feast of fat things; but the more it feeds upon them, the more it hungers after them. Now the two grand ends of this Sacrament in reference to a Christian, are (1) Growth of Grace. (2.) Sense of Grace. 'Tis a Sacrament of Augmentation by which a new-born infant-soul may grow up to its full proportion and full stature in Jesus Christ; and 'tis a Sacrament evidencing this his condition of the soul. Christians come hither *ad corroborandum Titulum*; the smoking flax comes hither to have some light, and the bruised reed comes hither to have some strength; the worm Jacob crawls into the presence of a Saviour, and is sent away with an encouraging voice, *Fear not, thou worm Jacob*. Many a tender babe in Christ, has strecht out its weak and trembling hand, to lay hold of a Saviour, and has found virtue coming out from him. Many a thirsty soul has come breathing and panting after streams of water; 't has open'd his mouth wide, and he has fill'd it. The longing and affectionate soul has come with vehement and enlarg'd desires, and has found full expressions and manifestations of his love towards her. Many a cloudy soul has come hither to see if he could spy out any beam, and has been sent away brighter than the Sun in all its glory. You that come hither with the most ample and capacious souls; tell us whether you be n't fill'd up to the brim, whether your cup don't overflow? O what heavenly intercourse is there between you and a Saviour; what pleasant aspects? what mutual love-glances? what smiles and blandishments? don't you find in your own souls, a full Paraphrase upon the book of *Canticles*, that book of Loves? He comes with an earthly and drossie soul, that is not rais'd and advanc't with such glorious mysteries.

And yet my meaning is not, as if every true Christian that had received this Sacrament, must needs have Assurance; No, we know:

1. Believers themselves may receive unworthily, as the Christian

stian Corinthians, (when Paul tells them) they came together for the worse, and not for the better, he speaks it of such as were truly in the state of grace. Thus he concludes his discourse, *You are chastened of the Lord, that you might not be condemned with the world.* And thus the soul may go from a Sacrament with less comfort then it brought thither.

2. Many that have much joy and sweetness from a Sacrament, real and spirituall joy, I and strength and vigour too, yet it may be have it not in so great a proportion, in so high a measure; their cup is not so brim-ful, as that it should reach to assurance. All that do truly partake of these heavenly delicacies, yet don't go away equally satisfied. Some have but a tast which is enough to cherish them, others a full draught which does mightily enliven them. So then, all we say is this, those Christians that have assurance, have it usual at these times, and some Christians that have wanted assurance, yet here have found it, which should strongly engage all to come hither with great and solemn preparation, quickening and exciting their graces, improving all present strength, breathing and longing after these pleasant streams, widening and enlarging their affections, opening their mouths like a dry and thirsty land that waits for some satisfying showers, and would fain be fill'd.

3. Times of imployment are sealing times. When God intends a Christian for great and eminent service, he first makes his goodness pass before him, he sheds some of his love into his heart, which does both constrain him to obedience; and encourage him in it; his smile makes the soul go cheerfully about his work, his presence gives life and vigour to a performance. The servants of God wait on him, fix their eyes upon him, look whether he gives them a propitious glance, they walk in the light of his countenance, they follow the directions of his eye; they won't move unless he breath on them. *Moses* won't stir without Assurance of his presence. All the clusters of *Canaan* shall not entice him, he had rather dwell with briers and thorns in the wilderness, with the good will of him that dwells in the bush: He had rather to be in barren, and desolate, and howling wilderness, than in a pleasant and fruitful land, in a delicious land without the presence of his God. He knows there's no sweetness in *Canaan* without him; there's more sting than honey in the land of Promise,

Promise, unless he be there; and *Canaan* it self will prove a wilderness if he with-draw himself, The beams of his gracious Presence, these gild a place, they can turn a desert into a paradise, and can make a prison glorious. The love of God in Christ 'tis attractive and magnetical, and draws the soul along when 'tis once toucht with it, this will draw *Moses* to the land of Promise. this will carry him through all difficulties. God sheds some of this love into *Moses* his heart, and then he goes on with cheerfulness and a lacrity. And so 'twas with his Successor *Joshua*, God calls him to an honourable employment, to be the Shepherd of this little flock, to guide and govern his People *Israel*. Now how does he prepare him for so great a work? why, he strengthens him, and heartens him with a Promise of himself, with assurance of his love; *Fear not, but be of courage, I am with thee*, Thou hast my presence, thou shalt have my blessing; I have done much for thee, and I will do more for thee, be faithful in my service, and be courageous, and don't doubt of the love of God towards thee. Thus God when he call'd *Abraham* to that great expression of obedience in the sacrificing of his *Isaac*, he first warms his heart with his love, and seals up the covenant of Grace to him: he spreads before him ample and comprehensive Promises *I am thy God All-sufficient; I am thy Buckler, and thine exceeding great reward*; and this will beare up and support *Abraham*, though the state of his old age be taken away, and by his own hands cast into the fire.

And this was his usual dealing with the Prophets, when he sent them with great and weighty messages. He first reveals his goodness to them, before he reveals his mind by them; he assures them of directing mercy, of protecting mercy that shall bear them company, that shall go along with them: and this puts generous undauntedness upon them, that they fear not the frowns of men, nor the threatenings of men, nor of the greatest of men: this makes *Jeremy* to set his face like a flint, and *Esay* to lift up his voice like a Trumpet, to tell *Israel* their sins, and *Judah* their transgressions.

And this is that which prepares the Martyrs for their sufferings. God tempers and allayes that Cup, he drops some of his goodness into it, and sweetens it to them. He first sets his seal to their souls, before they set their seal to his truth; he diets them

them with the hidden Manna, and gives them before-hand the white Stone, as a sure pledge of victory. What is it but this that makes them devour torments, and come to them with an appetite? 'tis that that softens the flames, and turns them into a bed of Roses; 'tis this that fills their souls with joy, and their mouths with praises: that makes them more chearful in their sufferings than their Saviour in his; for they usually have the face of a reconciled God shining out upon them, which was wholly withdrawn from him, when he cry'd out *My God, my God, why hast thou forsaken me?*

4. Praying times are sealing times. The same Spirit that endites the Prayer, seals it up. When *Hannah* had put up her Prayer, *1 Sam. 1. 18.* the text sayes expressly, that *her countenance was no more sad*. As 'tis the great Priviledge of Assurance, that Christians may then with confidence cry *Abba Father*, so also 'tis a great means to Assurance. The hearing of Prayers is a mighty strengthening to faith; and the strengthening of Faith does strongly tend to Assurance. Besides, Christians may pray for Assurance; they may be importunate for a glimpse of his face, for one beam, for one smile, and his bowels won't let him deny them. Hence you shall find it, that such as are most frequent in Prayer, are most blest with Assurance. Praying Christians have much entercourse and communion with their God. And thus there may be a National kind of Assurance, I say a National plerophory; when God shall pour out a Spirit of Prayer and Supplication upon his people, and they with united and concentrated abilities shall besiege the Throne of Grace; there is no doubt, there can be no doubt, but at length he will yield up such a mercy to his praying people.

5. Times of outward exigencies are sealing times, *2 Cor. 4. 16.* *Though our outward man decay, yet our inward man is renew'd daily*; that feeds upon hidden Manna, a precious restorative for a fainting Christian: Manna you know was rain'd down in the wilderness; and when the Israelites provision failed them, then Manna was rain'd down. When the water-pots are fill'd up to the brim; then was the water presently turn'd into wine: and so this hidden Manna is provided for sad and cloudy conditions. We except only the case of total desertion, when the soul has not the least light shining in upon it, which is the severest judgement

ment that a true Christian is capable of : but in other distresses especially outward and temporal distresses, he does reveal himself more immediately to them. And though the creature frown, yet he will smile upon them. Believers they are the friends of God, and 'tis no part of friendship to forsake them in the saddest times. St. John, when a banish'd man in the Isle of *Pathmos*, then God sheds him that glorious *Revelation*. Paul and *Silas* when in prison, then brim-full of joy, which breaks out into Psalms of Praise. In the fiery trial, as there is some scorching, so there is some light too. And God does prepare his People for the seal of the Spirit, by thus melting and softening their heart ; for the softer the heart is, the clearer will the Print of his love be. When God had brought that great sickness upon *Hezekiah*, and thus had dissolv'd and soft'ned his heart, he presently prints his love upon it :

Thou hast lov'd my soul from the grave. God does then most express his love, when they have most need of it. The white Stone sparkles most oriently in the darkest condition. O how gloriously does God shine in upon the prisons of Martyrs? what frequent visits does he give them? it might even make men ambitious of their sufferings, that they might have some such expressions of his love towards them.

6. Times of Victory and conquests over lusts and temptations are sealing times. God after such victories will give his People a triumph. This is express'd in that text of the *Revelation*, Rev. 2 17. *το νικῶντι δώσω*, *To him that overcomes will I give to eat of the hidden Manna; &c.* Thus when Saint Paul was wraffling with, and conquering that great temptation, whatever it was, that is mentioned in 2 *Corinthians* 12. God then gives to eat of the hidden Manna, and strengthens him with this, *My grace is sufficient for thee.* He gives him the white Stone with that Motto graven in it, *My grace, &c.* Thus that noble Christian, and famous Convert of Italy *Geleacius Caracciolus*, when he had scorn'd the pomp and lustre of the world, and had tramp'd upon all relations for the love of a Saviour : when Satan that cunning Angler of souls, had spent all his baits upon him, and he had refus'd them all : O then what a deal of precious sweetness slides into his soul? what rushings in of glorious joy? he had never such joy at *Naples*, as he had at *Geneva*. You may hear

hear him pronouncing on *Anathema* to all such, as shall prefer all the gold and silver in the world before one dayes sweet Communion with Jesus Christ. As none have more dregs of wrath than relapsing and apostatizing Spirits, (Remember but *Spiras* case;) so none have sweeter and choicer mercy than the faithful Servants of the Lord Jesus, that follow him in the hour of temptation. Apostates are seal'd up to a day of vengeance, but these are seal'd up to a day of Redemption. Thus the mourners in *Ezekiel*, that would not yield to the abomination of the times must have a seal set upon them. Thus that Virgin-company in the *Revelation*, that would not prostitute their souls to Antichristian folly, have the seal of God in their foreheads. This is the happiness of a Christian, that has a sweet satisfaction in self-denial; in denying sin, in repulsing lust, in conquering temptation, and pulling out his right eye, in cutting off his right hand, in mortifying the body of death, he has a sweet satisfaction in all these. And thus you have seen those special sealing times when Christians have this high plerophory, these riches of Assurance; we come now to speak of them in a more Applicatory way.

I. Times of Assurance, they should be times of humility and dependance upon God. When *Moses* had been so long in the Mount, and had a lustre upon him by conversing with God himself, presently at the foot of the Mount he meets with matter of humiliation. The Israelites have made them a golden Calf; *Thy people* says God to *Moses*, they have done this. And the Apostle *Paul*, when he had been rapt up into the third Heaven, and had heard there some of *Arcana Cæli*, things that neither could nor might be utter'd; for both are impli'd in *Ἀρρητὰ ῥήματα*: there then comes a messenger of Satan to buffet him, he must be put in mind of himself by a thorn in the flesh, and that at least he should be exalted above measure with abundance of Revelations. A creature can't *καταπίψαι μέγαν ὄλβον*, a little thing will puff up a bubble, a small happiness will swell up the sons of men. Pride as it twines about the choicest graces, so it devours the sweetest comforts. But yet there is nothing tends more to soul-abasement and self-exinanition, then the beholding of Gods face, than the seeing of his glory, this will make the soul abhorre it self in dust and ashes. The more God reveals himself unto the

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soul, the more will the soul see that huge disproportion that is between it self and a Diety. There's none here below that ever saw more of Gods face than *Moses* and *Paul* had done, and there were none that ever had lower apprehensions of themselves. They knew well enough what the sun-shine of his presence was, what a glorious sight it was to behold his face, and yet they had rather part with this, than he should part with his glory. They are like men amaz'd with the vastness and spaciousness of the Ocean, and make nothing of a little inconsiderable drop of Being. They that know not these treasures of love and sweetness, those heaps of excellencies that are stor'd up in God, these are the grand admirers of themselves. But when the soul comes to have a prospect of heaven, and fixes his eye upon an object of the first magnitude, the creature disappears, self vanishes and loses it self in the fulness of God. And if God do assure thee of this his love, thou canst not but wonder at the greatness of his goodness, especially when thou shalt recollect thyself, and think upon thine own unworthiness. Thou that didst not deserve a beam of his face, what does he give thee a full Sun-shine? Thou that couldst not look for the least taste of his love; what does he give thee a whole cluster of *Canaan*? Thou that didst not deserve the least crumb of the hidden Manna, does he fill thee an Omer full of it? Nay yet higher, Thou that didst deserve a brand from his Justice, does he give thee a seal of his love? he might have given thee the gall and vinegar to drink, and does he flow in upon thee with milk and honey? he might have given thee the first flashes of hell, and does he give thee the first-fruits of heaven? what couldst thou have look't for but an eternal frown, and dost thou meet with so gracious a smile? O then fall down and adore his goodness, *and let all that is within thee bless his holy name.* Tell me now, is there any ground for pride in such a soul? Does not assurance bespeak humility; and speak a meer dependence?

2. Times of Assurance, they should be times of trampling upon the creature, and scorning of things below. Dost thou now take care for corn, and wine, and oile, when God lifts up the light of his countenance upon thee? is this same Angels food, this same hidden Manna; is it too light meat for thee? Now thou art within the land of Promise, feeding upon the grapes
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and pomegranates of the land, dost thou now long for the garlick and onions of Egypt? Now thou art within thy fathers house, and the fatted Calf is slain, wilt thou now still feed upon husks? Art thou cloth'd with the Sun, and canst not thou trample the Moon under thy feet? O let them scramble for the world that have nothing else to live on. Pray give room to the green Bay-trees to spread themselves abroad; but don't thou lose thy fatness and sweetness to rule over these. Art thou sure of heaven, and would'st thou fix thy Tabernacle upon earth? Is it good for thee to be here? or would'st thou have any more than the light of Gods countenance? is it not enough that thou art sure of happiness? is not a fountain enough for thee? why wilt thou drink in muddy stream? and thou that art fill'd with the love of a Saviour, canst thou tell how to spend a thought upon the world? is not there more beauty in a Christ than in the Creature? is not he *the fairest of ten thousand*? Away then with adulterous glances, for why should'st thou embrace the bosom of a stranger?

3. Times of Assurance they should be times of watchfulness, and more accurate walking with God. To sin against revealed love, is a deep and killing aggravation. To sin against light is too too much, but to sin against love is a great deal more; this height'ned *Solomons* Idolatry, (1 Kings 11. 9.) that he turn'd from the God of *Israel* which had appeared to him twice. What wilt thou with *Jeshurun* wax fat and kick, and kick against bowels too? To provoke God in a Wilderness is not so much as to provoke him in a Paradise. What could he have done more for thee than he has done! and what couldst thou have done more against him than thou hast done! and wilt thou still requite him thus? wilt thou provoke him with Manna in thy mouth? does he give thee the sweet clusters of the land, and dost thou return him wild grapes? that which is the strongest engagement to obedience, dost thou make it an encouragement to sin? art thou so willing to dash thy joy, to lose thy peace? And O how will it please the powers of darkness to see thee abuse a beam? The devil has several designs against the welfare of a soul. First, if it were possible he would keep thee from having any grace at all. But secondly, if he can't do that, he would keep thee from strength of grace, from growth in grace; he would break the

bruised reed, and he would *quench the smoking flax*. But then if he can't prevail here neither; then in the third place, he would keep thee from sense of grace, in a sad and cloudy condition: he envies thee one beam, one smile, one glance of his eye. But then if the riches of Gods goodness, do so run over, as that he will give thee a sense of his love; then fourthly, in the last place, he would have thee abuse his grace, and turn it into wantonness. But when God has planted thee in so happy a Paradise, don't thou listen to the whisperings of the Serpent. Thou that art seal'd by the Holy Spirit, don't attend to a lying spirit. The devil that great plunderer of souls, would fain rob thee of thy Jewels, of thy joy, and peace, and happiness: but do thou hide them in a Christ, in the wounds of a Saviour; and take heed of blotting thine Evidences; thou that art a Child of light, be not rul'd by a Prince of darkness. If God give thee a sense of his love, walk more stedfastly, walk more accurately with thy God.

4. Times of Assurance they should be times of inviting and encouraging others in the wayes of grace. Thus the Psalmist when his Cup overflows, he calls others to taste of it, *O taste and see how gracious God is*, that he may trust in him. Thou mayest now bring a good report upon the land of *Canaan*, thou mayest shew them the goodly fruits of the land, that were cut down at the brook *Eshcol*. Men look upon Religion as a rigid and austere thing, that comes to rob them of their joy, they must never have a smile more, they must never have a Summers day after it; but thou canst tell them of the sweetness and deliciousness that is in the wayes of grace, thou canst assure them that all the wayes of wisdom are pleasantness; thou canst satisfy them, that grace does not mean to take away their joy, but only to refine it; that it does not mean to put out the light, but only to snuff it, that it may burn brighter and clearer. There's no such joy to be found in the wayes of sin, there's no such joy to be extracted from the Creature; no, the sweetest and purest honey 'tis suck'd from a flower of Paradise. Spiritual joy 'tis the most clarifi'd joy; I, and 'tis solid and massy joy, beaten joy, like beaten gold, *Αληθινή και σπουδήλατος χαρά*. I, and 'tis lasting and durable joy. All the Creatures make but a blaze. but the least spark of this 'tis immortal; Can there be a sweeter Sabbatism of Spirit?

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can there be a happier composedness of soul, than to be provided for eternity; to be sure of heaven, of happiness and glory; to have the revealing of Gods love, the displaying of himself, the beaming out of his face? is not the least appearance of his love more worth than a world? are not the gleanings of spirituals better than the vintage of temporals? Methinks an assur'd Christian, like a *Caleb* or a *Joshua*, should be able & ready to confute all the false intelligence of the Spies, and to answer the weak objections that they bring against the land of Promise. Awake O sluggard, and arise, there is no Lion in the way, or if it be, it has honey in it: There are no sons of *Anak*, or if there be, before *Israel* even these mountains shall become a Plain.

5. Times of Assurance they should be times of store, *'Ouk aia' d'ys ior ti tai* Now treasure up beams, heap up light, store up hidden Manna. To be sure, this Manna won't breed worms. Then thou mayest confidently applaud thy self, *Soul, take thine ease, thou hast goods laid up for many years.* Happy thou, if this night thy soul be taken from thee. Storing up of former evidences, is a good provision against a cloudy day.

6. Times of Assurance should be times of breathing after full possession. The espoused soul should long for the Nuptials, for the full consummation of its joy: and by a heavenly gradation it should ascend in its thoughts. Is there such sweetness in one cluster of *Canaan*, what shall there be in the full vintage? is there such pleasantness in a prospect of the land upon the top of Mount *Pisgab*, what happiness shall there be in enjoyment of the land? is there such glory in a beam of Gods face, what shall there be in an eternal Sun-shine? is there such a sparkling lustre in the white Stone, what then shall there be in all those pearls that garnish the foundations, and make up the gates of the New *Jerusalem*? is there so much in the preface of glory, what shall there be in the enlargements and amplifications of it? is there so much in the *Ænigma*, what is there in the explication? can you see so much beauty in happiness, when her mask is on, how glorious then will she appear when she is unveil'd? does the soul sing so sweetly in a Cage of clay, what melody, think you, shall it then make when 'tis let loose to all Eternity?

We now come to wind up all in a word of Application.

Now the more pure and delicious a truth is, the more do the men

men of the world disrelith it : the more bright and shining it is, the more offensive to their eyes. The more orient the Pearl, the more do they trample upon it. Evangelical discoveries meet with the fiercest oppositions. The Serpent will be sure to wind into Paradise; and the seed of the Serpent ever knew how to still venomous and malignant consequences, out of sweet and flowery truths. 'Tis the devils work to imprison all truth, but the nobler and more precious truths must be sure to be put in the lowest and darkest dungeons. As here now, Assurance of salvation, 'tis the very Crown and joy of a Christian; the *Flos lactis*, the Cream of that *Ἀδελον γάλα*, that is to nourish souls; 'tis the budding and blossoming of happiness, the antedating of heaven, the Prepossession of glory; 'tis the very Pinnacle of the Temple, the *πτερύγιον*; how fain would he throw Christians from thence? how would he blast glory in the bud? how fain would he pull down the suburbs of the New *Jerusalem*? how would he stop all the fresh springs that are in these? how would he seal up the luscious influences of the *Pleiades*? how fain would he *Lycurgus* like, cut up all the vines of *Canaan*, that no Spy might ever bring one Cluster of the Land of Promise? He himself must feed upon nothing but dust, and how does he envy them their hidden Manna? That Son of the morning is now bound in chains of darkness, and how does he envy them their light and liberty? how fain would he cloud and eclipse their Sun, and stop it in its race? nay, let it ten degrees backward? How does he envy them one beam of Gods face, a grape of *Canaan*, one smile, one glance of Gods eye? Now he could find out no fitter instrument to rob Christians of their joy, than Antichrist that grand enemy of the Church, that spiritual *Nero*, that Tyrant of souls, that vice-*Beelzebub*, that Prince of darkness that rules in the children of disobedience. He rules them, and yet they are children of disobedience for all that. This Bessian Empire, (for so 'tis stil'd in the *Revelation*,) delights only in sensu-als, and strikes at spirituals. It strikes at the vitals of Religion, at the power and essence of godliness. Here are the men that must cry down Assurance under the names of presumption, security, an heap of Enthusiasmes, as if this hidden Manna would breed all these worms. If men do but dip in the honey-comb, and take some of these voluntary drops that sweat from it freely, of their

their own accord, as *Saul* told *Jonathan*, they must certainly die for it.. O this were a way to open their eyes, as it did *Jonathans*. They are loth to let men taste and see how gracious God is, lest they might trust in him.

There are therefore two things which I shall here endeavour by way of Application.

First, to give you a brief discovery of those grounds that necessitate the adversaries of this truth to deny Assurance.

Secondly, to take off that vain and frivolous cavil, that assurance is a Principle of Libertinism, and that if men be once assur'd of their salvation, they may then do what they list.

And first for the grounds that make them deny Assurance. And though I might here shew at large, that all Popery, the Quintessence of it is extracted out of guesses and conjectures, their whole Religion is but a bundle of uncertainties, a rude heap of contingencies, built upon thoughts of others, upon the intentions of a Priest; yet I shall let that pass now, and give you these four considerations that prevail with them to deny Assurance.

1. They lay too much stress upon good works. Now Assurance is too goodly a structure to be built upon such a foundation. They part stakes between grace and merit, and so leave the soul in a tottering condition. There is so much pride bound up in the Spirits of men, as that they are loth to depend upon another for their happiness, they would have an innate and domestick happiness within themselves. But alas, self-bottomings are weak and uncertain, and they that build upon their own good meanings, and their good wishes and good resolutions, upon their good endeavours & good works, when they have done all, they have built but the house of the spider. These that spin salvation out of their own bowels, their hope 'tis but as a Spiders web. And there are many that neither thus spin nor toile; and yet I say unto you, that a Pharisee in all his glory is not cloth'd like one of these. If men do but enquire, and look a little to the ebbings and flowings of their own spirits, to the waxing and waiting of their own performances: sure they will presently acknowledge, that they can't fetch a Plerophory out of these. Believe it, the soul can't anchor upon a wave, or upon its own fluctuating motions. So that 'tis a peice of ingenui-

ty.

ty in them, to tell men, that whilest they build upon the sand, they can have no great security that their house will last long: they may safely say of the Spider, that it can have no certainty that its house shall stand. Whilest they lean upon a reed wee'll allow them to question whether it won't break or no; nay, if they please, they may very well question whether it won't pierce them through. They can be sure of nothing unless they be sure of ruine. Assurance cannot be founded in a bubble, in a creature, for the very essence of a creature is doubtful and wavering, it must be built upon an immutable Entity, upon the free love of God in Christ, upon his royal word and oath, the sure expressions of his mind and love, upon the witness of the Holy Ghost, the seal of God himself. Here the soul may rest, and lean, and quiet it self, for with God there is no variableness nor shadow of turning. The creature is all shadow and vanity, 'tis *filia noctis*; like *Jonah's* gourd, man may sit under its shadow for a while, but it soon decays and dies. All its certainty is in dependance upon its God. A creature, if like a single drop left to it self it spends and wastes it self presently: but if like a drop in the fountain and Ocean of Being, it has abundance of security. No safety to the soul, but in the arms of Christ, in the embraces of a Saviour. No rest to a Dove-like spirit, but in the Ark of the Covenant, and there's the pot of hidden Manna. You know that dying *Bellarmino* was said to acknowledge, that the nearest way to Assurance, was only to rest upon the free Grace of God in Christ. And they that cry down duties so much, if they would mean no more than this, that men must not trust in them, nor make Christs of them, nor Saviours of them, (as they use to express it) wee'll easily grant them this if they'll be content with it.

2. They take away that clasping and closing power of faith it self, by which it should sweetly and strongly embrace its own object. They would have the soul embrace clouds and dwell in generals; they resolve all the sweetness and preciousness of the Gospel, either into this Universal, *Whosoever believes shall be saved*: or else, which is all one, into this conditional, *if thou believest, thou shalt be saved*. Now this is so farre from assurance, as that the Devils themselves do thus believe and yet tremble. The thirsty soul may know that there is a fountain, but it must not presume to know that ever it shall tast of it. the wounded
soul

soul (with them) may take notice that there is a balm in *Gilead*, but it must onely give a guesse, that it shall be heal'd. They wont allow the soul to break the shell of a promise, so as to come to the kernel. They silence Faith, when it would speak in its own Idiom, *My Lord, and my God*. O what miserable comforters are these: How can they ever speak one word upon the wheels, one seasonable word to a weary soul; when as all they can reach to, by their own acknowledgment, is to leave the soul hovering betwixt heaven and hell? And as they say in matter of Reproof, *Generalia non pungunt*: so tis as true in matter of comfort, *Generalia non mulcent*. Yet to see how abundantly unreasonable these men are; for in the matter of their Church, there they require a particular appropriating faith, a Monopolizing faith, that the Church of *Rome* is the only true visible Church: and this is no presumption with them. Thus they can embrace a dull Errour, and let go a precious Truth. But the true Church of Christ, as tis it self built upon a Rock; so every member of the Church has the same security. And the soul with a Spouse-like affection, does not onely conjecture who is her Well-beloved, but is in his very arms, and breaks out into that expression of love and union; *I am my well-beloved's, and my well-beloved is mine*. But how strangely does their conjectural certainty take away the sweetness of such Relations? Christians with them must only conjecture that they are the sons of God, the spouse must only guesse at her beloved husband, the sheep must hope that this is the Shepherds voice. O how do they emasculate and enervate Religion! how do they dispirit it, and cut the very sinews of the power of godlinesse! But all you that would find rest to your souls, must know that you can never apply a Christ too much, that you can never appropriate a Saviour enough, that whole happinesse is in union with him.

3. They deny perseverance, and so long may very well deny Assurance. And yet the *Arminians* have an art of reconciling Assurance, and Non-perseverance. They allow men a little brief Assurance for one moment, a *breve fulgur*, a little coruscation of joy, that onely shews it self that it may vanish and disappear. The summe of their meaning amounts to thus much: For that moment that thou art in the state of grace, thou may'st be sure on't, but thou canst not be sure that the next moment thou shalt

be in the state of grace. As if a Christian were onely a ball of fortune to be tost up and down at her pleasure. And indeed they make grace as voluble and uncertain, as ever the Heathen did fortune. And if they would speak out, grace with them is *res vitrea, quæ dum splendet frangitur*. And *vasa gloriæ* with them are little better then *vasa fictilia*: they can dash them in pieces like a Potters vessel, and then make no more of it than *Epiclemus* at the breaking of a pitcher. *Ἐστὶ ἐν γυναικὶ τὸ*, tis but a usual thing; *Hodie vidi fragilem frangi*. Vain men that think the grace of God as mutable and unconstant as they themselves are, that can remove men from heaven to hell as often as they please, that with a daring pen can blot names out of the book of Life, and reverse the seal of heaven when they list. This must needs strike at the root of Assurance, and leave the soul in such sad doubts as these. Tis true, I am now feeding upon the milk and honey of the land of *Canaan*; but I may return to the Wildernesse again, to the bondage of *Egypt* again. Tis true, I am now a Temple of the Holy Ghost; but how soon may I become a prison, a dungeon, the receptacle of every unclean spirit? What though I be now a vessel of honour, how soon may I become a vessel of wrath? and though I be for the present in the loving hands of a Saviour, yet I may be to morrow in the unmerciful paw of the Lion. Pray tell us now, has the soul any great security all this while? are the friends of God no surer of his love than thus? Tis happy for Christians, that tis not in the power of these men; no, nor of all the powers of darknesse, to put a period to their joy; no, not to put the least *comma* or interruption to it. No, they may as soon dethrone the majesty of heaven it self, they may as soon pluck the Crown from his head, and wrest the golden Scepter out of his hand: nay, they may as soon pluck out the Apple of his eye, they may as soon annihilate a Deity, as pull thee out of his hands, as rob him of one of his Jewels. Thou art kept by the mighty power of God through faith unto salvation. We can't close up this better than with that heavenly *ἐμπνέουσαν*, those triumphant expressions of the Apostle Paul: *For I am perswaded, that neither life, nor death, nor Angels, nor Principalities, nor powers, nor height, nor depth, &c.*

4. They never had any assurance themselves, and so they would willingly deny it to others. There is so much pride and envy in the

the spirits of men, as that they are very loth, that others should have more happinesse, or be more sensible of happinesse than themselves. They do here *calamum in Corde tingere*; they tell you what they find in their own hearts, nothing but conjectures, and shiverings, and tremblings, nothing but slavish doubts and fears. But the voice of Assurance, tis a still voice, the Spirit speaks, Ἀγχι ἔχει καρπὴν, ἵνα μὴ ποθοῖαν' οἱ ἄλλοι. That Soul onely hears it, to which it speaks. The sparklings of the White Stone are secret and undiscernable to a carnal eye: No man knows it, but he that has it. Tis *Manna κεκρυμμένον*; not the visible and obvious Manna that was rain'd down by the tents of the *Israelites*, but that that was reserv'd, and laid up in *Vrna aurea*. Spiritual tastes and relishes, spiritual experiences, they are wholly unexpressible, they are altogether unimitable. There are two things which the most refined and accomplisht Hypocrite can't possibly reach unto. (1.) He can't expresse the life and power of a Christian. (2.) He can't expresse the joy of a Christian. As no man can paint the being of a thing, so no man can paint the sweetnesse of a thing. Who ever could paint the sweetnesse of the honey-comb? the sweetnesse of a cluster of *Canaan*? the fragrancy of the rose of *Sharon*? the sweet voice of a Lute? Σωγερὶ τῷ μορφῷ κλέπτεις μόνον, &c. The Painter's eye steals a little beauty from the face; and perhaps his hand makes restitution, restoring it again in the picture, and that's all you can expect of him; nay, tis well if he perform so much: As for the expression of vitals, or the representation of essentials, tis *ultra Pencillum*; so that he must let this alone for ever. Believe it, Sincerity can't be painted. The joy of the holy Ghost can't be painted. Tis easier painting of faces then of hearts. Men in an unregenerate condition, can't know what Assurance is, till their hearts be changed, or unlesse they could read the hearts of Gods people. Men will deny the most certain und unquestionable things, if they themselves have no experience of them. Upon this account many a fool has said in his heart, *There is no God*, because he had no communion with him, he did not attend upon him. Thus others deny that there is any such sweetnesse in the wayes of God, because they were never acquainted with them.

In Musick, what though there be never such variety of graces, such inarticulate elegancies, such soft and silken touches, such

quick stings and pleasant relishes, such musical amplifications, and flourishes, such nimble transitions and delicious closes; you'll scarce convince a deaf man of all this; till you can give him his hearing. Or suppose a blind man should obstinately deny that there were a Sun; truly I cant tell how you could well convince him, unlesse you could give him an eye, or else perswade him that he is defective in somewhat which others have. To speak of Assurance, and the voice of the Spirit to some, is but to speak Riddles and Paradoxes. Here I have told you much of Light, and Beams, and Glory; I had as good told some of yon, of clouds, and shadows, and darknesse. I have spoke much to you of the fruits and clusters of *Canaan*; had I not as good have set before some of you briars and thorns, would you not have had as much sweetnesse in them? I nere promis'd you to shew you the *Manna*; for I told you 'twas hidden: yet we have told you the things which we have seen and known, and what we have tasted of the Word of Life, and that which I doubt not, but many of you can set your seals unto.

We come now to take off that vain and frivolous Cavil, that Assurance is a principle of Libertinism; that the Apples which the Spouse longs for in the *Canticles*, will breed too much wind; that hidden *Manna* will breed worms, that those flaggons full of wine, which the Spouse would so fain be comforted withall, will fume up too much into the head. O, say they, if men be once assur'd of their salvation, they may then do what they list. But

1. God wont *put new wine into old bottles*. God never prints his love upon the heart, till the heart be renew'd and prepar'd with Evangelical meltings; and the same Seal that prints his love, prints his Image too. A flinty heart won't take the seal of the Spirit. The sparkling white Stone is never given, till the heart of stone be taken away. The new name is not given, till the new creature be fram'd. God will not distill one silver drop of such precious sweetnesse upon the soul, till it be enclos'd for his own garden. And though the outward Sun-shine with liberal and undistinguishing beams, shines both upon the good and the bad, upon the Rose and Nettle; yet the light of Gods countenance beames out onely upon the Apples of his own eye: the Sun-shine of his gracious presence, gilds onely the vessels of Honour, and

puts

puts a lustre upon none but his own Jewels. And though the pourings forth of ordinary goodnesse fall upon a Wildernesse sometimes, as well as on a Paradise; yet these more choice and luscious influences of heaven, slide onely into the hearts of Gods peculiar ones. Believe it, thy soul must first become an Ark of the Covenant, before thou shalt ever have a Pot of *hidden Manna* in it.

Tis true, that if God should thus display his goodnesse, and seal up his love to the soul, whilst it were still in an unregenerate condition, whilst it did still hanker after its lusts and corruptions, 'twould then indeed sport it self more securely in this Sun. shine of mercy, and turn this grace of God into wantonnesse. Thus men of sordid and ignoble spirits, will trespass more upon a friend than upon an enemy; an injury will keep them in better order, than a courtesie. Thus nettles will sting most violently, when they are handled most gently. Thus the wretched *Indians* adore the Devil, because he is their enemy, and neglect the Majesty of heaven, because tis so propitious. When God shines out upon ungrate ul dunghils, they return him nothing but venomous and malignant evaporations. Wee'l easily acknowledge, that if these men should have the White Stone, they would trample upon it: For you see how they deal with ordinary mercy, which the bounty of heaven heaps upon their heads.

There are such pleonasms of love in God, such runnings over of goodnesse, as that much falls upon these. God breaks the box of common mercies, and fills the whole world with the favour of it. But what tribute and Revenues of glory has he from them for all this? Why, they violate his Laws, and profane his Name, and fight against him with his own weapons, *Ἀντιπαρὶς ἀογχαί*, with his most precious mercies, gifts, and parts, and all they have shall oppose him that gave them. Of their Jewels they make a golden Calf. Do you think now that God will trust these with his more special mercies, with his *viscera* and tender mercies? He try'd the vessel with water, and 'twont hold that. Do you think he will pour wine into it? No, God reveals his love to none but to his friends; he sets his Seal to none but to such whom he sets as a Seal upon his heart and on his arm; such as have an happy conformity to him, and a full compliance with him; such as have the same interests, and the same glorious ends.

ends with him self; such as delight in his Law, and feed upon his precepts, as upon an honey-comb. Do you think he mayn't trust these with his mind: such as have a plain antipathy against sin, against the very picture and appearance of sin: such as prefer Hell it self before it: such as loath it, even as himself loaths it: men that are ready to pluck out their right eyes for him, to cut off their right hands for him? Do you think he mayn't manifest his love to these? What sayes the Apostle *John*? *He that is born of God cannot sin*; tis a plain impossibility that he should so far put off his filial affection, as to make it his work to displease him: much lesse can he take so strong an advantage of his goodnesse, as therefore to provoke him, because he knowes that God loves him. These men only tell us what they would do if they had Assurance; but truly they are not like to have it, till their hearts be chang'd, and then they'l be of another mind.

2. Love is a sweeter and surer and stronger principle of obedience than fear. So that God did insatuate the counsel of that *Achitophel*, *Machiavel* I mean, when he still'd that venom into the hearts of Princes, that they had better rule their Subjects with a Rod of iron, then with a Scepter of gold: that they had better enslave them by fear, than engage them by love. The truth is, he had given them such Rules, that he knew if they follow'd them, they could not possibly be lov'd; and therefore he would fain perswade them, that tis better to be fear'd. And though this may seem to add some sparklings to Majesty, and to brighten the crown of Sovereignty; yet it leaves it far more tottering, more unfixt and unsettled upon their heads. There is such a virulency mixt with fear, such a tincture of hatred in it; both these affections are much of a colour, sad and pale. And therefore that Tyrant was so wise yet as to expect hatred; *Oderunt dum metuant*, sayes he, he knew whilst they fear'd him, that they would hate him; and then there is a reluctancy and Aver-sation in fear: and those workings upon the soul, that come onely from terrours, they shall prove abortive. And what though a body be pull'd and hal'd and scar'd into obedience? the soul is not conquer'd with all this. A slave does but watch an opportunity for shaking off the yoke. And then there is a depressing & disenabling power in fear, it contracts and freezes up the motions of the soul, it clips the wings, it takes off the wheels,

it unbends the bow. Trembling and paralitick motions are weak and languishing. Indeed fear is nothing but *Præcox tristitia*, a crude and indigested kind of sorrow; and is the sower, because it is not ripe. And therefore God himself that is a most absolute Monarch, and has a boundlesse and infinite supremacy over all things; yet has far more glory from them that love him, and only passive obedience from them that fear him. Indeed he never goes about to rule any by fear, but those that have first trampled upon Love, and are no longer Subjects, but protest Rebels. 'Tis love that glews and fastens the whole Creation together. Those seeds of love which God himself (who is Love) has scatter'd amongst beings; those sparks of love which God himself, (who is love,) has kindled amongst Beings, and those indeleble prints of love which God himself (who is love) has stamp'd upon Beings, maintain the whole fabrick of the world in its just beauty and proportion. The harmonious composure of Beings, the tuning of the several strings, makes them sound out his praise more melodiously. O how comely is it to see the sweet context and coherence of Beings, the loving connexion and concatenation of causes: one being espous'd to another in faithfulness and truth; the mutual claspsings and twinings, the *due benevolence* of entities. Behold, *how goodly a thing it is* and pleasant to behold Beings, *like brethren to dwell together in unity*: It calls to mind those precious drops of love, that fall from the head of the first Being, and fell down upon the skirts of inferiour entities. And is not there as much of this love to be seen in the new Creation, in the work of grace in the soul? Is not the foundation of the second Temple laid in love? is not the top and pinnacle of it set up by a hand of love? Are not the polishings and carvings of it, the works and expressions of love? the witty inventions of love? Is not the structure maintain'd & repair'd at the constant expence of love? Is it not inhabited by a Prince of love? one more loving than *Solomon* is there; nay, what is the whole Gospel else, but *אט כל חקפר*, a cluster of Redemption, as some render it; what is it else but a bundle of love?

The Law that was an hammer to break hearts; I but the Gospel that's a key to open hearts. And truly all the terrours of Mount *Sina*, the thunder claps and the lightning flashes, the earth-quakes and the smoakings of the Mountain, & the voice of
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the Trumpet, have not so much power and prevalency in them, as one still drop that falls from Mount *Sion*. You are now come to the mount of Olives, a mount of peace and sweetness, a Mount that drops fatnesse, and in this Mount will Christ be seen. And he comes to restore all things to their primitive love: he restores the powers and faculties of the soul to their first & original concord, he knits his gifts and graces in the bond of love: he comes to reconcile Beings, to make Antipathies kisse each other. The Wolf and the Lamb must be at peace, the Leopard and the Kid must lie down together. The whole Gospel like the midst of *Solomon's* bed in the *Canticles*, רשף אהבה, tis *pav'd with Love*. Now sure you can't question whether this be the more prevailing way: For, O think but a while, what a potent oratory there is in love, what a welcome tyranny, what a silken bondage, what a downy and soft necessity. Glorious things are spoken of thee, thou Lady and Queen of Affections! thou art the first-born of the soul, and the beginning of its strength. Who would not be captivated by so sweet a Conquerour? Who would not be melted in so delicate a flame? What heart would not entertain so pleasant an arrow? The *Psalmist* was struck through with one of thy darts, when he panted after the streams of water. The Apostle *Paul* had another of thy arrows sticking fast in him, when he cryed out, *The love of Christ constrains me, Vulnus alit venis, & sacro carpitur igne*. Believe it, the strongest arguments are fetcht out of Loves topicks. We need not use many perswasions to such a soul, it has a fountain of Rhetorick within. There is a present expansion and amplification of spirit for the welcoming of so happy an object. O how will such a soul twine about a Precept, suck sweetness out of a Command, catch at an opportunity, long for a Duty! How does it go like a Bee from flower to flower, from Duty to Duty, from Ordinance to Ordinance, and extract the very spirits and quintessence of all, ἀρπάζειν κορυφάς, crop the very tops of all. There will be in such a soul, the constant returnings and reboundings of love. 'Twill retort the beams of heaven, twill send back the stream of its affection in the Ocean. So that now as the soul is assur'd of the love of God, so God also has a most absolute certainty that the soul will Ἀντιπαλεῖν. And thus is compleated the sweet and perfect circle of love. Now there cannot be a more strong and a more

more mutual security, than that which is thus founded. And therefore nature chooses to maintain her self by these impressions. We see this plainly in filial & conjugal Relations, where the sweetest and surest obedience flows from principles of love. And where is there more certainty than amongst friends, where there is a borrowing and lending of souls, a mutual exchange & transmigration of Souls? Now you know all these Relations are clarified and refin'd in grace; you are the friends of God; nay, you are the sons of God, you are the spouse of Christ. And the Apostle *John*, that speaks so much of Assurance, and tells you that a Christian can't sin; consider but a while, who he was. Why, he was the *beloved disciple*, he that lay in the bosome of love, and breathed out nothing but pure love. I, and his Reason, is founded in a Relation of love: *He cannot sin, because he is born of God.* He resolves it into the *αγάπη μόνον*, that same impression of love that abides in him.

3. Consult a while with your own experience and observation, and then tell us whether ever you knew any to walk more accurately with their God, than such as were assur'd of his love. If you look up to Heaven, there you see glorious Angels, & glorified Saints, that have not only a full assurance, but a full possession of the love of their God, that are no longer taking a prospect of *Canaan*, but are now feeding upon the fruits and clusters of the Land of Promise; that have not onely some scatter'd and broken beams of glory, but a constant and an eternal Sun-shine. And O how do they *ἡγαλιὰνται ἐν θεῷ πάντες*, not *αὐτοὶ ὡραῖοι*, onely, but *οἱ καὶ αἰῶνες*. They have not onely as we here below, some drops & sprinklings of happiness; but they are at the very Fountain, and have fresh bubblings of joy, full streamings out of sweetness, and can swim in the Rivers of pleasure. Surely these men will allow the Angels somewhat more, than only to conjecture that they are happy. What must glorified Saints still dispute about their *Summum bonum*, lest they be too secure; and must Angels onely be of opinion, that they are in Heaven? must they onely guess at the face of God? What will they clip the wings of the Cherubims too? Where has God more chearful obedience than from these? How joyfully do these ministering Spirits run about their glorious Errands? How does he bid one, *Go, and he goes; and another, Come, and he comes.* And that which sets a fair gloss upon hap-

pineness it self is this, that they are out of all possibility of displeasing their God. And so they are held forth as patterns of obedience; *Thy will be done in Earth, as 'tis in Heaven.*

Well, but then if they tell us there is more danger of frail men that dwell in houses of Clay, and carry the body of death about with them.

1. We must bid them entertain honourable thoughts of the excellent ones of the Earth; for though it be true that they are not yet *ἰσχυροί*, yet *God has made them little lower than the Angels, and he has crown'd them with glory and honour.* They walk with little Coronets upon their heads; though the most massy and brightest crown be reserv'd for a day of inauguration. They now feed upon Angels food; God sleeps them in his own nature, and in his own love, he gradually prepares them for Heaven. They are Inceptours in Happinesse, they are Probationers for Glory.

2. What though there be some unworthy dealings with their God, yet these flow only from those reliques of slavish principles that remain in them, some fragments of the old Leaven that was not thoroughly purged out. And not by virtue of a Gospel-Plethory. What does the knowing that they are sons of light, does this dispose them to works of darkness? Does the knowing that they are the Spouse of Christ, does this bespeak adulterous glances? 'Tis true, the Sons of God may provoke him, but must they therefore needs do it under this very notion, because they know they are his sons? nay; must they do it the more for this? This were the extreamest malice that were imaginable, more malicious then the Devils themselves are capable of. What bold blasphemy then is this against the sons of God, and against the sealing Spirit. I, and it involves a flat contradiction too, it puts an *esse* and a *non esse simul*; because they know they are friends, therefore they'l deal like enemies; and because they know they'r sons, therefore they'l deal like slaves. O what fine repugnancies are these? Thus would they not onely veil and cloud, but also spot and deface so beautiful a Truth; but that it shines out with such victorious, and triumphant beams. But if any can yet doubt, whether Assurance do advance obedience, let them but a while compare men assur'd of their salvation: (1.) With others in the state of Grace that want Assurance, or with themselves when once with-

without it: And then let them tell us, whether they don't differ as much as a bruised Reed, and a stately Cedar in *Lebanon*? The doubting Christian does but smoke, when the assured Christian flames. What faintings and shiverings, and paleness in the one? what vigour and liveness, what a ruddy complexion of soul in the other? How is the one left to the pleasure of a wave, when as the other lies safe at Anchor. The one can scarce lift up his weak and trembling hands in prayer, when the other is wrestling with Omnipotency. The one comes behind, and touches the hem of his Saviours garments, when as the other is in his very arms, and embraces. The one dares scarce touch a Promise, scarce cast an eye upon a Promise, when as the other claims it, and grasps it, and appropriates it. The performances of the one are green, and crude, and unconcocted; the others are ripen'd, and mellow'd with a stronger Sun-beam of Love. The one like a Lute with his strings loose, and languishing; the other is tun'd up to its just height of affection. The one like a Bow bent, sends forth his arrows very vigorously; the other does but drop them, and let them fall. How does Satan wound the one with many a fiery dart, that the other quenches! How does the one fear the roaring of the Lyon, which the other tramples under his feet! (2.) If you should compare them with men in an unregenerate condition, O what a *μῆλα χάσμα*, what a vast Gulf is there between them? Sure you don't question, whether God has more service from *Israelites*, that feed upon *hidden Manna*; or from *Egyptians*, that feed upon Garlick and Onions? Men that are under the damning and domineering power of lusts, and are onely kept a little in awe, by some thundrings from Mount *Sinai*: Though they spend a few sighs sometimes, and drop a few tears sometimes, yet when they are thus washt, how soon do they return to their wallowing in the mire? The chaining of a Wolf, does that meeken and soften him? or the putting a hook into the *Leviathan*, does that transform him? Though wicked men by fears and terrours have their bounds set them, like the Sea, which they cannot passe; yet they are still like the raging Sea, they swell, and foam, and cast out their mire and dirt. And who more wicked than they that are desperate? those black and damned Potentates of Hell, because they are out of all possibility of mercy; how do they act *ad extremum virium* in all expressions of malice and wickedness?

And therefore God out of his infinite goodnesse, though he does usually seal men up to life and happiness, and lets them make their *Calling and Election sure*; yet he does scarce ever, or very rarely so seal men up to ruine, so as to let them know certainly that they are Reprobates; for this would make them desperate, there would be no living with them in the World. Or if he does shew them this, he does withall let them run into some act of violence, that presently frees the world from them. That hope which wicked men have of being sav'd, though it be groundless, yet it keeps them within their bounds & compasse. Though it be but like the Spiders web; yet the very spinning of that web, keeps them in the mean while from a full expresseion of their venom. And that same shadow of obedience which God has from hypocrites, tis founded in some shadow of hope that they please themselves in; & when this hope of their own framing vanishes and deceives them, then they backslide and apostatize.

4. Are there not other judgments enough to waken them out of a sinful security? are there not rods? are there not Scorpions? is there nothing but present disinheriting? Sure you cannot but remember that famous place where God speaks to *David*, and points at *Solomon*, Ps. 89 32, 33. *If his children break my statutes, &c.* God will make his own people know that tis a bitter thing to depart from him, and to forsake their first love: Nay, this is most certain, that wicked men themselves are not capable of such severe temporal judgments as the sons of God are. That which is here done to the green Tree, cannot be done to the dry. For,

(1.) They may fall from Assurance. Though they can't lose the seed and the root of grace, yet they may lose the flourishing and fragrantcy of it. Though the foundation of God remain sure; yet they may fall from their top and eminency. Though they be built upon a Rock, yet they may be dash't with waves. Though the Seal of God be of an eternal efficacy, yet they may deface the print and sculpture of it, so as that it may not be visible to their eye. Now what a sad alteration will this be? Thou must not look for any more stroakings, for any more smiles, for love-glances any more. Thou must bid thy fountains of joy farewell. Thou must not look to see thy Spouse flourishing through the Lattices any more. Thou must expect clouds and shadows, and
veils.

veils and curtains, & walls of separation. The fig-tree of *Canaan* shall not blossom, and there shall be no fruit in the vines, and the labour of the Olive shall fail. Thou must passe many a day without one Sun-beam; God will seal up his sweetest influences, he will shut up the windows of heaven, and stop the bottles of Heaven; he will rain down no more *Manna* upon thee: Go to thy husks, and see if they'll feed thee, Nay,

(2.) They may not only fall from Assurance, but even in a total desertion look upon God as an Enemy; and instead of a filial pleorophory, may come to a fearful expectation of the fiercest wrath of God. Now this I say is more judgment then wicked men are capable of here, in this respect, that they never had his love once revealed to them; whereas these are thrown down from the very pinnacle of the Temple. And God does not onely eclipse the lustre of their former joy; but dips his pen in gall, and writes bitter things against them. He was wont to shoot nothing but the fiery darts of love, I, but now his envenom'd arrows stick fast in them. They did once surfet of the grapes and clusters of *Canaan*; but now he hedges them in with Bryars and Thorns. They were wont to tast of a Cup of sweetnesse, a Cup of love, but he has now prepar'd for them a cup of trembling & astonishment. They had once a Spring-time, a budding, a blossom ng-time, the dew of heaven dropt on them, the beams of heaven visited them: but now comes a sad and disconsolate Autumn, a fading and withering time. Their gloss and greenness is gone; Heaven reveals it self in thunderings, and lightning flashes against them, so as they shall even envy green Bay-trees, then men of the World that are free from all this. Now is not this enough to keep a soul in awe? The *Psalmist* was very near this which we speak of; he often tells you, that his joy was put out, that his peace was gone, that he was even ground to powder, that he was banisht from the face of his God; that he was excommunicated from that happy and heavenly intercourse with God, which once he had. These are frequent complaints; and yet he was one.

I. Of a pleasant and chearful temper. The Scripture paints him out as one of a sanguine complexion, the men of the world would have said he had been melancholly else. He was one that was like a green Olive-tree in the house of his God; a most flourishing and

and fruitful Christian. As if he had been one of the Church triumphant, he was alwayes singing fresh *Hallelujahs*. He had a soft and delicate touch upon the Harp, he could still *Saul's* evill spirit with his Musicks; I, but he could not thus tune and compose his own troubled and distemper'd spirit. He was fain now to hang his Harp upon the willows; and the voice of his Lute was turn'd into sighing. And if he does sing sometimes with a thorn at his breast, tis some penitential Psalm or other.

2. And yet all this while he was a King upon the Throne, he wanted not the Pomp and bravery of the world. I, but a Scepter won't conquer fears, and a Crown of gold will not cure an aking head, much lesse an aking heart. The smiles of the World they brought him to all this, and therefore he can't take much complacency in them. For when he does so often envy the men of the World, and is ready to stumble at the prosperity of the wicked; it was not so much for the outward things of the World which they enjoy'd, for those he had himself too in a plentiful measure, but it was for the quietnesse of their spirits, they were calm and serene, if compared with him, not in such fears and doubts as he now was; they had not such conflicts and Paroxysmes, and Tumultuations of Soul, as he now had. And yet he was one that once had the face of God shining out upon him: And therefore he desires him to *restore the joy of his salvation: Lucem redde, abes jam nimium diu; Instar veris enim vultus ubi tuus affulsit populo, gratior it dies, & soles melius nitent*, as he once spake to *Augustus*.

So that you see here are ways enough to keep men from a carnal security And thus we have took off that bold calumny, so as we hope that. *Nihil adharebit.*

Having laid open at large the Nature of Assurance, we now come to handle briefly the second Observation, and that is,

Observ. 2. Christian Assurance requires and calls for Diligence: Sure I need not tell you, that the most precious things are Cabined and lockt up under difficulties. If you look to Nature, you see how she reserves her Jewels in secret repositories; she sets them in her own bosome, and enhances their price by rarity. *There is, indeed, a vein for Silver*, as *Job* speaks; but Nature is not so profuse to open it, to let it run waste, and exhaust her self. She

She hides her treasures, and puts them out of the reach of an ordinary Plunderer.

Or, if you look to Arts: There are indeed somethings which float at the top, *ἵπαιτιν ὅτι ἀμεμπτοὶ*, those that are but initiated into them, are presently acquainted with them; hence some beginners, when they have but tasted these, think they have a perfect kind of Omniscience. O but stay a while, there are most mysterious things which lurk at the bottome, and require a profounder search; they must dive deep before they fetch up these pearls. Thus tis in languages, the choicest elegancies many times are coucht in Idioms, those *arcana linguarum*; you may see them like so many pearls glittering amongst the rubbish of the Tower of *Babel*. Thus tis in civil Affairs, some things are visible and obvious to a vulgar eye, the rude heap and mass of people can take notice of them; some wheels move so plainly, as that they can see them: I, but there are more secret springs of motion, more intimate contrivances, politick riddles, which they only can read, that are *à secretioribus*. Every design must not have a window in it; tis comely sometimes to see *Moses* with a Veil upon his face.

And thus tis in the wise Oeconomy and Dispensation of the Gospel. Tis true, the whole Gospel is pregnant with heavenly mysteries: Tis like that heavenly *γαλαξία*, the milky way, which the wise ones of the world take for a Meteor only, a brief *φανόμορον*; I, but those that are enlightened from above, know that tis made up *ex flore lucis*, tis compounded of Stars less discernable; and even here one Star differs from another in glory. There are *Mysteria primæ magnitudinis*, such transcendent and dazling Mysteries, as that the Eagle must be fain to shut her eye, and the Seraphim must be glad to wink. And there are not onely intellectual, but practical depths in the way of Religion: & Christian Plerophory is one of these. For a soul to be fill'd with the breathings of the spirit, & to move with full Sail in the ocean of Gods love, and when it pleases to lie safe at Anchor; I, and to be sure of coming safe to the Haven; certainly the soul must needs cry out all the while, *ὦ βάθος*, O the depth of the godnesse, and love of God! how mysterious are his wayes, how are his mercies past finding out?

(I.) Now for a Christian to arrive to so full a sense of God's love, *hic labor, hoc opus est*:

It requires diligence for,

1. There are but few that have any right and interest in the love of God in Christ at all.

2. Of those few that have a share and portion in his love, yet all of them have not Assurance of his love. There are but few that enter into the Temple; I, but there is only some *Aaron* that enters into the *sanctum sanctorum*, and casts his Anchor within the Veil. And,

First, There are but few upon whom God bestoweth his love. 'Twas always a principle in Morality, that sweet and intimate friendship cannot be extended to many; friends usually go by pairs. Now God, though he be of vast and boundless love, and has love enough to satisfy a multitude of Worlds, yet he has chose to concentrate it all in a few, pickt out of the world, that he might thus engage them the more to himself. His large and precious love is kept for his onely Spouse.

Secondly, Of those few whom he loves, some are not assur'd of his love. He lov'd them all from everlasting, yet none of them could be then assur'd of his love. A non-entity cannot reach to a Plerophory. Well, but when they peep't out of their first nothing, truly they were not any rare objects of love; much less could they then be assur'd of the love of their God; when they were in a state of enmity, and opposition, and the children of wrath as well as others: Well, but when he put them into a state of love, and made them lovely with that beauty & comeliness, with those jewels and bracelets which he had put upon them, when he lov'd them as his new creatures, as his vessels of honour, that were now cast into their just mold and fashion; when he lov'd them as his new-born sons; yet these babes in Christ could not presently cry, *Abba Father*. They were his Epistle, written in a fair & goodly character, dated from eternity, folded up and kept secret, at length sent into the world; the superscription was writ in time, in Vocation: Well, but all this while they were not seal'd, till the Spirit comes and stamps a clear impression of Gods love upon their softned & melted spirits. 'Tis true, they were seal'd as soon as they were written in Gods eternal Decree, but they were not visibly seal'd till now. Now what pantings and breathings? what longings and entreaties? what preparations were there in the soul, before it could obtain this?

Secondly,

Secondly, it requires diligence to *keep* assurance. O take heed of wasting and crumbling away thy hidden Manna. God may break the staff of bread, and what will thy weary soul do then? Take heed of losing the White Stone, take heed of forgetting thy new name. O maintain the Oile of gladnesse in the Cruse. Thou that art a Vine of *Canaan* laden with generous fruit, wouldst thou willingly part with thy sweetnesse, & fruitfulness? Thou that art a green Olive-tree, flourishing in the house of thy God; wouldst thou be content to part with thy fatnesse, and pleasantnesse? Thou wert wont to stay and anchor thy soul upon thy God; and wouldst thou now be left to the courtesie of a wave? What? art thou in love with the Tents of *Kedar*? They are black indeed; And do'st thou think them comely too? Art thou weary of the Sunshine? And wouldst thou cool thy self in the shade? Do'st thou begin to loath thy bidden Manna, and wouldst thou return to the Garlick and Onions of *Egypt*? Art thou cloy'd with the clusters of *Canaan*, & do'st thou nauseate the Honey-comb? O remember, thou didst not so soon obtain assurance, and wilt thou so soon lose it?

Thirdly, give diligence to *recover* Assurance, if lost: O when will the Winter be past? when will the rain be over and gone? that the flowers may appear, and the time of singing may come: That the Vines of *Canaan* may flourish again, that the tender Grapes may appear. *Awake O South-wind, and with thy gentle breathings, blow upon the Garden, that the Spices thereof may flow out!* Never leave till thou find'st thy Spouse again, thou that art sick of love: Tell him that thou long'st for a cluster of *Canaan*, That thou art even famish'd for want of hidden Manna. Desire a new edition of his love, with all the enlargements of affections. Lay thine heart before him, and desire new stamps & impressions; tell him, that though thou hast lost the print, yet he has not lost the Seals: Tell him, that thou wilt now prize his love more than thou ever didst or couldst do before. Give him no rest, till he give thy soul rest, and fill it with himself. Surely thou wouldst not willingly set in a cloud: thou wouldst not go out of the world with thine Evidences blotted and blurr'd: Surely thou wouldst not willingly be tost and dash't with waves in sight of the Haven. Had'st thou not rather go to thy grave in peace? O desire him to shine out upon thee a little before thou goest hence, and be no more seen.

(2.) Now surely, we need not tell you, why Assurance does thus require diligence. For

1. You know the hearts deceitfulnesse, how it loves to please it self in a shadow, in a painted joy, to flatter it self into an imaginary happinesse. Most men in the world are so confident of heaven, as if they had been born heir apparent to the Crown of glory: as if this new name had been given them at their baptism, or as if they had been born with hidden Manna in their mouths. They never knew what a question or a scruple was, nay they wonder that others trouble themselves with them; as for them they have a connate kind of Plerophory. These *fabri fortuna sua*, have a key to heaven of their own making, and can go to it when they please. These crown themselves with their own sparks, and think them more glittering and precious then the White Stone. As if they were *Custodes sigilli*, they can seal themselves to the day of redemption when they please. Thus do vain men cheat their own souls: when as twere the wiser way, rather to commune with their own spirits, to criticize upon their own hearts, to see what a false print they are of, what false glosses there be, what *varia lectiones*? what corruptions and degenerations from the original? whether there be any spiritual Idioms? what are the genuine works of the Spirit? what are spurious and supposititious?

2. Give diligence, because thou hast a diligent enemy that would so fain quench thy joy, and keep it from flaming into Assurance. He envied the grain of Mustard-seed, when 'twas first sown: how then does it vex him to see it now spread into such goodly branches, that the soul can build its nest there? He envied thee the first blushes of the day, the buddings of the Rosie morning, that those fair and Virgin eye-lids should open and glance their light upon thee: how then is he scorch'd with thy fuller Sun-shine? How do his eyes water at thy noon-day brightnesse? He that would have broke thee when thou wert a bruised Reed, how would he triumph in thy fall, now thou art a stately Cedar; If he could, he would have dispirited and took off the vigour of that immortal seed, by which thou wert born again; He would fain have spit his venome into that sincere milk, which fed thy infant-soul; how then does he envy thee those flagons of wine, with which thou art now quickened and enflam'd? He would
fain

fain have hindred the foundation of the second Temple, and now he would fain demolish the structure, and down with it even to the ground.

That son of the morning fell himself not onely from a compleat Assurance, but from a possession of glory; and that into the most extream darkness that was imaginable, into a total impossibility of ever being happy; and now he would very fain (as much as he can) involve others in the same condition: But certainly it does adde much of hell to him, in that he perceives that the sons of God are now fixt in an immutable condition; whereas he was left in so voluble a state, so that now all that he can possibly do is this, to damp their joy for the present, to raise clouds, & storms, and tempests; And in this that prince of the air does his endeavour to the utmost. And yet Christians may frustrate him here too, and by a strong and clasping hand of faith, may lay such fast hold of a God in Christ, as that they may even make the Devil give over: and to all his former, may adde this new despair of ever eclipsing their glory: and may send him away as weary as he would be, if he should go about to interrupt the joy of a glorify'd Saint, or of one of those Angels that still dwell in glory. So that the more frequent his Alarms are, the more should Christians stand upon their watch, the more should they fortify themselves, and look to their spiritual Panoply, they should flie to the name of the Lord, which is a strong Tower.

3. Give diligence, because tis in a matter of so great consequence: and to be deceived here will prove the most stinging aggravation of misery that can be. The house that was built upon the sand, great was the fall of it. There is a counterfeit Plerophory, a blazing kind of Assurance, a bragging kind of confidence, you know the name of it, 'tis called Presumption, that great devourer of souls, that uses to slay its ten thousands; 'Tis so far from being an Anchor, as that tis but a swelling and impostumatd wave, which tosses up the soul a while, that it may sink the deeper. And can there be a greater Emphasis of misery than this? Thou took'st it for granted, that thou wert in the ready way to heaven, and now thou art dropping into hell irrecoverably: thou expected'st no lesse than a Crown of Glory, but canst find nothing but chains of darkness, and a gnawing worm. How golden was thy dream of happinesse? did'st thou

not fancy the light and beams of heaven ripening the fruits of *Canaan* for thee? didst not thou think thyself upon the top of *Mount Pisgah*, refreshed with soft and delicate breathings, taking a full prospect of the beautiful land of Promise? Nay, didst not thou think that some of the milk and honey of the land flow'd into thy mouth? That thou wert plucking off green Apples from the Trees? Nay, that thou hadst the very tastes and relishes of the Olives, and Figs, and Pomegranets, and Grapes in thy mouth? But behold, thou walk'st, and art in a Wilderness, amongst briers and thorns, amongst fiery Serpents, in a dry and thirsty land, where no sweetness is! Thou took'st that for the whispering of the Spirit, which was but the hissing of the Serpent. Thou thought'st thyself in the very Suburbs of the new *Jerusalem*, in the Temple, in the *sanctum sanctorum*; when as thou wert all this while but in *Egypt*, in a *Babylon*, in a Prison, in a Dungeon. Thou didst exalt thyself like the Eagle, and build thy nest in the stars: but with what indignation wert thou swept from thence? *How thou art fallen, O Lucifer, son of the morning!*

(3.) Consider what kind of diligence is required. And

1. Be diligent in *self-reflection*. A clean heart chews the cud, and ruminates upon its own actions: Give thy heart frequent visits, and see whether it keeps that print which the sealing spirit stamp't upon it: read over thine Evidences; if there be the least blot wash it out. Try thy graces by a Scripture-sun-beam. Hast thou within a continual feast? Why then dost not thou invite thy thoughts thither, that they may be satisfied as with marrow and fatness? Why dost not thou compel them to come in? Let them drink sweetness out of their own fountain, let them bless the womb that bare them, and the breasts that gave them suck.

Let them be afraid of entering into their hearts, that have no quietness within, unless like the *Leviathan* they can sport themselves in a raging sea, that foams out mire and dirt. But thou canst sleep and bath thy thoughts in a calm and composed spirit. Why dost not thou listen to thy own Musick? Why dost not thou glance upon thy own beauty? Assurance consists in a reflex act, and by such workings tis maintain'd, *isidem alitur, quibus gignitur*.

2. Be diligent in *Prayer*. Believe it, assurance does not come with

with those weak wishes and velleities, that are so frequent in the mouths of many, O that we were sure of heaven, of happiness! O that our souls were well provided for! O that we knew what should become of them to eternity! Truly these are but gaping and yawning desires, as if hidden Manna would drop into their mouths. This great blessing requires a wrestling prayer. The White Stone is given to none but a Conquerour. The Spirit won't set his Seal to a faint and languishing velleity. An Eccho wont answer a whisperer; a weak voice is not worth a rebound.

The truth is, there is a great deal of Vicinity and friendship, nay I think I might say Consanguinity, between Assurance and Prayer. Prayer should be *Plerophoria quaedam explicata*. Assurance does mightily enliven and animate Prayer, and Prayer does *ωππαρχεῖν*, cherish and maintain Assurance.

Go then unto thy God, and be importunate with him: beg a smile, a glance, a beam of his face: desire him to take all worldly things again, unless he will sweeten them with his love. Tell him, thou canst no longer feed upon husks, and desire him to give thee somewhat that's fit for a Soul to live on.

3 Be diligent and frequent in *communion* with thy God. Con- versing with God puts a lustre and radiancy upon the Soule; descending to the creature, puts a Veile upon that former brightness; sweet and familiar intercourse with thy God, puts thee into the number of his friends; and friendship brings Assurance and Confidence along with it.

Would God (dost thou think) admit thee into his most shining and beautiful presence? would he thus display himself to thee, and make known his most secret treasures of goodnesse and sweetnesse unto thy soul, unlesse he lov'd thee? would thy Saviour thus smile upon thee? would he thus unbosome and unbowel himself to thee? would he thus flourish in at the Lattices, unlesse he were thy Spouse? would he thus kisse thee with the kisses of his mouth? would he tell thee so much of his mind, unlesse his heart were with thee? would he accept of thy prayers and thy performances, thy spiritual sacrifices, if he meant to destroy thee? didst thou ever know him deal thus deceitfully with any? would he give thy soul such frequent visits, such gentle breathings? would he so often whisper to thee, that
which

which the world must not hear, if thou wert an enemy as well as they? Canst thou think thy self in darkness, when the Sun looks upon thee? Canst thou doubt of quenching thy thirst, when the fountain bubbles out, and flows upon thee? Canst thou doubt of liberty in the year of *Jubilee*? what is the Dove in the Ark, and yet can it find no rest to the soul of her feet? Canst thou question thy safety under the wings of Christ? No, whatever it was that put out thy joy, it did first estrange & alienate thee from thy God. And couldst thou but recover thy former nearness to him, thou need'st not doubt of the same affectionate expressions from him. Communion with God, tis that which gives an heavenly and eternal Plerophory; tis that which maintains the assurance of glorious Angels, and glorify'd Saints. And that which takes away all hope from the damn'd, is this, that they are perpetually banisht, irrecoverably excommunicated from the face of their God: *Depart from me, I know you not*: there is more in that than in fire and brimstone. But God has said unto thee, *Seek my face*, and let thy soul eccho out its resolution, *Thy face, Lord, will I seek*: for all certainty flows from God, from that fixt and unshaken Entity, from that Original immutability that is in him. And when God sets his seal unto thee, he prints somewhat of this upon thee: And therefore the more God gives of himself to thee, the more Assurance he gives thee.

Go then to the place where his honour dwells, go to the place where his glory shines. You know that the Apostle *Thomas*, when he was absent from the Apostles meeting, he fell into a strange distrust of that which the others were very well assur'd of. Go then to those Ordinances, that drop golden Oile upon the soul, and make its countenance to shine. Hide thy self in those clefts of the Rock, that God may make his goodnesse passe before thee. God will there beam out upon thy soul, he will warm it with his love, and will then seal it to the day of redemption.

Christian Assurance deserves diligence.

Observ. 3.

'Tis a miserable thing to toile for vanity and emptinesse; to sow the wind, and to reap the whirlwinde. But to take pains for happinesse, who would not be willing to this? An Israelite that

that would be loth to spend his time in gathering stubble, would willingly spend it in gathering Grapes. A wise Virgin will cheerfully put in so much Oile, as will make the Lamp to shine. The soul will never be weary of gathering hidden Manna. Assurance is a very satisfactory thing ; men take a present and compleat acquiescence in it.

1. Consider it in temporals, what won't wordlings do to secure their lands, and goods, and estates? How do they seek for Bonds, and Seals, and Oaths, and Sureties; and yet think all this too little? They have set up an Ensurers office; and will scarce venture a Ship at sea, unlesse it can have an unquestionable Pleorophory; unlesse one will secure it from wars, and another from rocks, and a third from winds and tempests. And this is one of those flings and vexations which God has put into temporals, that they are uncertain. Many a worldling has pin'd away under this very notion, that his riches had wings, and could fly away when they list. And this was the reason, why the Epicures were all for enjoying the present moment; because that was all they were certain of; and therefore they would have devour'd and soopt up the quintessence of all happinesse in a *τὸ νῦν* if they could. Thus *Anacreon* sings *τὸ σήμερον μέλει μοι, τὸ δὲ αὔριον πρὸς αἶσαν*. And this was that which made the Heathen so angry with Fortune, a Goddesse of their own framing, because she put them alwayes upon blind uncertainties. This made the Stoicks to run into the other extreme, to fix themselves in an unevitable certainty, in a fullen necessity, to anchor upon fate, rather than to be left to a wavering contingency.

2. Assurance in Intellectuals is very satisfactory. There's nothing that tortures the soul more then scruples and difficulties, it makes it to dwell like a Lily amongst Thorns.

The Scepticks were a perpetual wrack to themselves. Objections fly like dust into the souls eye, and sometimes tis fain to weep them out. How does it vex the Naturalist that his head is so non-plust, as that he must fly to the refuge of an occult quality? How impatient was *Aristotle*, what boylings, and tossings in his breast more than in *Euripus*, because he could not give a full account of the ebbing and flowing of that River? He threw himself into it, as if he thought to find more rest there then in his own spirit, discomposed only with this uncertainty. Every question

tion checks the understanding, and makes it remove a little from certainty, as the learned *Verulam* observes. Every question is some grace to error, and some repulse to truth.

But how sweetly does the mind relish those first and common notions, that carry a native light, and convincing evidence and certainty in them, and won't give the Soul leave to doubt? and how does it bathe it self in those crystalline streamings out, those pure derivations of secondary notions, that freely bubble out from these fountain-principles, which for their certainty sometimes are honoured with the name of *axioms*? And some give this rule for a tryal and touchstone of notions: Whatsoever Proposition the mind does fully close with, that is unquestionably true, because the mind can't rest satisfied but with certainty. And that which it gives but an hovering & imperfect assent to, is but probably true. Now though sometimes a fallacy may come under the fair disguise of an apparent certainty, yet this is also sure, that the mind cannot so fully and sweetly acquiesce in an apparent certainty, as in a real certainty. As neither can the Will so fully close with an apparent good, as with a real good; for in realities there is a sure entity at the bottom, which is a just foundation for appearance, whereas the other is a meer colour, a surface, a shadow. And the more perfect any intellectual being is, the more of certainty it has.

Our knowledge therefore here is but cloudy and enigmatical, shadowy, and in a glasse. The nearer to God any being is, the more it has of certainty. And therefore the Angels and Spirits that see God face to face, are satisfied with his image. Truth then plucks off her veile, puls off her mask, that the soul may salute her. And this is the great prerogative of that infinite and supream Being, God himself, that he has an independent and eternal certainty, and beholds all beings & motions of beings past, present, and to come, without the least shadow of variation. And those things which pose created beings, are more plain and obvious to his eye, than first principles are to ours. The very intimate forms of beings are naked and anatomiz'd before him. He looks down upon the sons of men, and sees them rolling and fluctuating, tost and tumbl'd up and down in uncertainties, sometimes even questioning him in his wayes and his dealings, while as he rests in a full and absolute Omniscience. And this is his great goodnesse,
that

that he allows us certainty in those things that concern our welfare and happiness.

3. In spirituals and eternals, Assurance is very satisfactory. Religion should be above syllogisms & disputings. Spiritual notions should have the seal of God in their foreheads; they are not to be struck like sparks out of a flint, but are to spring like light from the Sun; they are to flow like streams from the Ocean; & Principles of Religion must be built upon a Rock, upon the most sure & unquestionable grounds that can be. Men that build for eternity, had need to lay the foundation sure, and they must build gold and precious stones upon the foundation, that which has a solidity, and a firm certainty in it. And if this were observ'd,

1. You would have no such jars and divisions in the Church: you would not be so much troubled with the noise of Axes and Hammers; imposing things questionable as certain, is agreeable to that spirit, which allows no other Assurance but this, That their Church is the true Church.

2. The mixing and blending of Religion with uncertainties, is that which does emasculate, and dispirit, and endanger it; tis a dashing the wine with water; tis an adulterating the gold with dross, so as it wont endure the fiery trial.

3. The taking up Religion upon uncertain grounds, does put men upon an odious luke-warmness and neutrality; for men can't be zealous for a thing they doubt of: it puts them upon variableness and unconstancy, upon the very brim of Apostasie; and (it may be) plunges them into it. Nay, it strongly tends to Atheism; some do so long question which is the true Religion, as that at length they resolve to have none at all.

4. The leaving the success of Religion uncertain, does damp and cool the spirits of men. The learned Moralists amongst the Heathen, could never content themselves with a fair probability onely of *summum bonum*, but did spin it out to an imaginary certainty. The Stoicks would have a Domestick plerophory, they must be unavoidably happy: A meer certainty won't suffice them, it must be condens'd into a necessity. A wise man with them must irreversibly seal up himself to happiness: And so though he were in *Phalaris* his bull, he must glory and triumph, and sing Hallelujahs: But the fairer Moralists were willing to depend more upon the bounty of Heaven, which yet they look'd

upon as a sure and unquestionable thing; nay they pleas'd themselves not onely in a Plerophory, but in a present possession; for you know vertue with them, was *præcox beatitudo*, as grace with us is glory not fully ripe; and serenity of natural conscience was their hidden Manna, their *white stone*. Thus were they tain to still their souls in some shadows and appearances of certainty. This sweetned *Socrates* his Cicute, and made him a chearful Martyr for Philosophy.

And all wicked men that go on merrily and securely in their wayes, do frame some imaginary certainty to themselves; which (it may be) they found upon sure principles, but falsly apply'd; as this, That *God is merciful*; or the like.

All this I bring, to shew that the soul does catch at Certainty & Assurance, and will rest satisfi'd with nothing else. For, for men to apprehend themselves uncertain of happiness, what is it else but to be for the present miserable? Nay, would not some (do you think) choose rather to be certain of a tolerable misery, than to be in continual suspence of happiness? And truly such men as have no Assurance of obtaining this great end of their being, they are of all creatures most miserable.

The Foxes have holes, and the birds of the air have nests, and shall not the sons of men have where to lay their heads? Every being loves certainty: How do Naturals combine together, and unite their forces, that they may secure themselves by an happy association? Nature will have a Plerophory, won't admit of a *vacuum*, the least schism and rupture would prove fatal, and put it upon uncertainties. Sir *Francis Bacon* spies this in those fallings down of water, that threed and spin themselves into such slender fillicids, that thus they may preserve their continuity, and when they can reach no longer so, then they fall in as plump & round a figure as they can.

And if every Being loves Assurance, then surely such a Noble Being as the soul of man, cannot be satiated with a changeable good; it can't fix it self upon a moveable centre. Immortality is near a kin to immutability. Besides, if it were onely this, that the soul did doubt of happiness, it were a lighter burden; but there is necessarily conjoyn'd with this, a fear of extreamest misery. Now for a soul to be perpetually hovering betwixt Heaven and Hell; nay, to have far more ground to fear the one, than to hope for

for the other, and so to tremble at the very thoughts of Eternity; Is not this a piece of the gnawing worm? and must the soul live in this perpetual slavery? is there no redemption from it? Did not Christ come to take away this sting among the rest? Did not he come to draw thee to himself, to quiet thee in his bosom? Return thee to thy rest, O my Soul! Return to thine Ark, O my Dove! and look upon this Gospel-plerophory, as one of those great privileges that were purchas'd for thee by a Saviour. For,

1. By this, thy Soul, thy darling, tis fully provided for, for Eternity; thy lot is fallen to thee in a fair ground, and thou hast a goodly Heritage; Could thy soul open its mouth any wider? Could thy soul desire any more than this, to be sure of being for ever compleatly happy? What would the damn'd in Hell give for a possibility of Happiness? What would some wounded spirits give for good hopes and probabilities? when as thou in the mean time hast an overflowing Plerophory? What would the other give for a drop to cool their tongue? What would the other give for a pure stream to wash their bleeding souls? When as thou all the while art bathing in the Fountain, art sailing in the Ocean, art swimming in the rivers of pleasure. Thine understanding may well rest satisfi'd, for tis sure to fix its eye upon an eternal beauty; upon the face of its God. Thy will may rest it self in the embraces of its dearest object; for 'tis espoused to the fairest good, and is sure to enjoy it with an indissoluble union. Thy purer and more refined affections, may sport themselves in the Sun-beams of heaven; there may thy love warm and melt it self, and there may thy joy dance and exult. All that thou hast to do here below, is this; thy Virgin-soul that is here assur'd and contracted, must wait a while for the Nuptials, for a full fruition of its God, for a full consummation of its Joy.

2. This must needs sweeten all present Conditions to thee: Eat then thy bread with joy, and drink thy wine with a merry heart; for God accepts thy person, and smells a sweet odour in thy sacrifice. Are there any pearls in the Gospel? thou may'st lay claim to them. Is there any balm in *Gilead*? thou hast a share in it. Are there any Gospel-privileges? thou know'st they are thine, and are intended for thee. Does God bestow temporals

als upon thee? thou know'st that he first dips them in love and sweetnesse? Mount *Gerizim* is thy portion; and how art thou above waves? when as some are ship-wrack'd, others are toss'd and disquieted; thou hast an happy protection in all thy wayes.

1. Thou art secure against the Frowns of the World, for Heaven smiles upon thee. Thou may'st laugh at the false judging and esteems of men; it may be the World brands, I, but the Spirit seals; it may be the seed of the Serpent hisses, I, but the Holy Ghost breaths. What, though thou bee'st forty years in a Wilderness? Nay, what though thou bee'st seaventy years in *Babylon*? Wont *Canaan*, and wont the new *Jerusalem* make amends for all?

2. Thou art secure in times of judgment: as *Job* speaks of the *Leviathan*, the sword of him that layes at him cannot hold, the Spear, the Dart, nor the Habergeon. The Arrow cannot make him flee, Darts are counted as stubbie; he laughs at the shaking of the Spear. Who is like him upon the Earth, one that is made without fear? When God thunders upon the men of the world, he speaks but in a still voice to thee; he darts lightning flashes in their faces, but he *lifts up the light of his countenance upon thee*. Judgments are intended for the sweeping away of Spiders webs, not for the sweeping away of Gods own jewels. Or if they be envolv'd in a common calamity, yet how is it roll'd up in sweetnesse to them? when as the other can tast nothing but gall and worm-wood. Their body may be toss'd a little in the world, but their soullies safe at Anchor.

3. In the hour of Death. Thou know'st that providence then means only to break the shell, that it may have the kernel: Let them tremble at the knockings and approaches of death, that know not what shall become of their precious souls; Men who through the fear of death have been all their life time subject unto bondage? But thou may'st safely trample upon the Adder, and play in the Cockatrices den. The Martyrs (you know) did thus, when they embrac'd the flames, and complemented with Lyons, and devour'd torment, and came to them with an appetite. Assurance of the love of God in Christ, this, and nothing but this pulls out the sting of death. Tis true, that death has lost its sting in respect of all that are in Christ; but yet such as know
not

not that they are in Christ, fear death still as if it had a sting: only an assured Christian triumphs over it, *O Death where is thy sting?*

4. Assurance fills the soul with praise & thankfulness. The real presence of a mercy is not enough, but there must be the appearance of a mercy, and the sense of it, before it fill thy heart with joy, and thy mouth with praise. A doubting Christian is like a Bird intangled, and in a snare; the soul has not its comfort, nor God has not his praise: But an assur'd Christian is like a Bird at liberty, that flies aloft, and sings most chearfully; it begins those *Hallelujahs* in time, that must last for ever; it breaks out into the *Psalmist's* language, *Blesse the Lord, O my soul, and all that is within me, blesse his holy Name.*

The fourth and last observation which we propounded out of the Text, was, *That the way to make our Election sure, is first to make our Calling sure:* And this is sufficiently warranted from the just order and method of this Apostolical Exhortation, *Make your Calling and Election sure:* first, your Calling, then your Election, and by your Calling, your Election: *Methodus Analytica* best becoming creatures.

Observ.

Many have handled this point at large; I shall do it very briefly, and I shall give you all that I intend to speak to it in these six particulars.

I. Election in it self is secret and mysterious. For (1.) it is from Eternity, and so there was none could know it but God alone; none could know Election, but he that made an Election. A Being that is span'd by time, cannot reach to what was done from everlasting: You cannot imagine that Non-entity should listen and hear what was whisper'd in the sacred Council of Heaven. Thou goest only by the Clock of time; but those decrees were written with an eternal Sun-beam; thou turn'st up thy hour-glass of time, but these were measured by an infinite duration. Was it possible that *Esaú*, not born, should see God frowning on him; or that *Jacob* should perceive a smile? Thou art as far from meriting Election, as a non-entity; and thou art as far from knowing it as a Non-entity. (2.) God has a mind to keep it secret, and therefore he has set a seal upon it; not onely a seal of certainty, but a seal of secrecy. You know creatures
them-

themselves have their Closet-determinations; men have their thoughts under lock and key; they have not windows into one anothers breasts, much lesse into the breast of a Deity, Thou canst not fathom sometimes a shallow Creature, and dost thou think to reach to the bottom of infinite depths? Has God given thee secret springs of working; has he made the wheels and motions of thy soul secret, and undiscernable, and may he not have the same priviledge himself? So then, if God has put a veil upon Election, dost thou think to see into it? When he has shut and claspt the book of Life, dost thou think to open it, and read it?

II. Vocation comments upon Election. God's decrees, that were set from everlasting, do bud and blossom, and bring forth fruit in time. Election buds in a promise, and blossoms in an offer of grace. The book was written before the foundations of the World were laid; but it was not publisht till God himself gave it an *Imprimatur*. The Letter was dated from Eternity, the Superscription was writ in time, in Vocation. Now you know though the Letter be writ first, yet the Superscription is read first by him that receives the Letter. 'Twas decreed from Eternity that Decrees should be known in time: And the *πύρρον χρόνος*, is *χρόνος πληρώματος*, the fulnesse of time, is the time when God's Decrees are fulfilled. When the Decrees of God are ripe, then he lets the soul taste them, and then they are sweetest. Then thou perceivest that thou art a vessel of Honour, when God puts thee upon an honourable employment. That fountain of love which ran under-ground from everlasting, bubbles up and flows to thee in time. That *λόγος ἐσθλός* that was in Election, becomes *λόγος ποταμικός* in Vocation. Thus thoughts of men, when they would appear, they put on words, they take wings to themselves, and flie away.

III. There is a strict and inseparable connexion betwixt Election and Vocation: For who is there that can blast the Decrees of Heaven, or who can reverse the seal of the Almighty? who can break one link of this golden Chain? To be sure, tis not in the power of created Beings to evacuate and annihilate the Counsels of God. A Creature, as it had no influence upon Election, so neither has it any power to alter it. A shadow does not alter the Sun, but rather shews you what time of the day it is. And

And then to be sure God himself will not reverse his own Seal. *Nulla est litura in decretis sapientum*, say the Stoicks; A wise man will scorn to blot out any thing. *Nulla sunt litura in libro vite.* God is so full of light, as that there is no shadow of change in him: Therefore has God pickt thee out as a Jewel, and laid thee up in a secret repository, in the Cabinet of his secret Councell! He will then bring thee out, and shew thee in time; he means to polish thee, and put a lustre upon thee; he means to set thee as a Diamond in his ring, and to put thee upon the hand of a Saviour. Did God from all eternity resolve to set thee as a Captive soul at liberty? Truly then thou needest not doubt, but that he will in time break open the prison-doors, and beat off thy Chains and thy Fetters, and give thee full enlargement. God has been preparing a Feast for thee from everlasting, a feast of sweet & fat things, a Refined, an Evangelical feast: To be sure then he will invite thee in time, he will stand at thy door and knock, nay, he will compell thee to come into it. God glanced an eye of love upon thee, when thou lay'st hid in the barren womb of nothing; to be sure then in time he means to wooe thee, and to win thee, and to espouse thee to himself in faithfulness, and in truth.

IV. Election and Vocation, though in respect of us they have gradual & climbing accomplishments, yet in respect of God they are equally present; for there is no succession in Eternity. There can be no *primum & posterius*, where there was no beginning. 'Tis true, that our finite Beings, as they cannot sufficiently grasp an infinite essence, so neither can they measure an infinite Duration. And therefore our understandings put many times several *periods* there, where there ought not to be the least *comma*, because we span out things by our own narrow Duration.

For Duration is nothing else but *permanentia in esse*, a continuation and abiding in Being, the spinning out of Entity: And therefore as the soul cannot see the face of God, so neither can it see the vastness of his Duration, which is adequate and commensurate to the degree of his Entity. So that we being but of yesterday, are not competent judges of Eternity. And as the soul imprison'd in a body, can but darkly conceive of spiritual Beings, and cannot behold the lustre and oriency of an Angel; nay, it cannot behold its own beauty much lesse is it able to behold the glory

glory of God himself; so being here conversant with transient things that have their *ortum & occasum*, their *Fluxum & Refluxum*, their Spring & Autumn, their Bounds and their bottom, and dwelling among temporals; tis not so well acquainted with the vast duration of Eternity; and yet it can far better behold the back-parts of Eternity, then the face of it; Eternity *à parte post*, than Eternity *à parte antè*; because the soul it self is measured by that Duration; whereas onely that one supreme Being, God himself has the compleatnesse and perfection of Eternity. No wonder then that our understandings put several *periods* there, where there ought not to be the least *comma*, because we span out things by our own Duration; that which bubbles from Eternity, comes flowing to us in time. But Vocation is as eternal as Election: In respect of God, *Jacob* was as soon call'd, as he was chosen; and that not only in respect of the secret counsel and decree of God; but whensoever God does actually call *Jacob*, he calls him *ab Eterno*; for Eternity is not at all spent and exhausted by continuance, but is always *in vigore viridi*. Tis a flourishing Duration that never withers, nor decays. Indeed Vocation is nothing else but Election pulling off her veil and smiling upon the soul, and telling her that God loves her, and manifests and displays his love to her.

V. It is altogether irregular and anamolous for the soul. 1. To pry into Election: Tis dangerous to tread on the highest round first, and here it is impossible. Thus the soul forgets that it is a Creature, it forgets its own Duration, and would be measuring it self by Eternity. The windows of the soul must be set open for the entertaining such light as does more immediately flow in upon it, and the understanding must close and comply with such objects as are best proportion'd to it. Now you know that those things which are first intelligible in their own Nature, yet are not alwayes first presented to the view and eye of the soul: For whatsoever is first in being, may first be known; Entity being the root and just foundation of intelligibility; and yet sometimes secondary and junior. Entity is fain to prepare the way, like a *Iohn Baptist*, for one that comes after it, and yet was in worth and being before it. Thus sometimes the causes of things lurk, and lie couch'd, they hide their heads, onely a little flourish out at the Lattesses, peeping out

out of an effect or two. Thus the Text may be in Hebrew, when the commentary is in Latine; many may understand the one, that cannot read the other. Election, it is the Original; Vocation, tis the interlineary glosse for the help of weak beginners. If God should let thee see into Election before Vocation, it were the onely way to frustrate and disappoint his own decree. For if God should shew thee thy name in the book of Life, before thy heart were changed and renewed; what would this but make thee sin more securely, and turn his grace into wantonnesse? Whereas the wisdom of God never determines the end, but it also determines the meanes; and as the end is alwayes glorious, so also are the means powerful and efficacious. Now thou canst not more clearly demonstrate that thou art in a good tendency and proximity to the end, than by a thankful use and seasonable application of the means. And what do they do but lay a snare for their own souls, that catch and entangle themselves with such a desperate fallacy as this is; If we be elected, we shall be unquestionably saved; and if we be not elected we shall be unavoidably damned, and therefore we may do what we list. Oh what a bold and blasphemous inference is this! What is this else, but to distill the rankest poison out of the richest and most sovereign Cordial? To kindle Hell out of a spark of Heavenly Truth, which if it were blown up gently by the Spirit that breathed it, and kept within its just bounds; 'twould onely cheer, quicken, and enliven the soul. Because thou dost not as yet know whether thou art a vessel of honour, wilt thou therefore presently dash thy self in pieces? because thou dost not for the present certainly know that thou shalt come safe to the Haven, wilt thou therefore court the waves, rush upon a Rock, and make Shipwrack of Faith and a good conscience? would'st thou do thus in temporals? Why, thou dost not know how long thou shalt live, the number of thy dayes is certainly fixt, and thy time is an appointed and determined time: wilt thou therefore refuse to lean upon the staff of bread? Wilt thou not repair thine earthly and decaying tabernacle? Wilt thou not maintain the oyl in the Cruse? that *Balsamum radicale*, with such fresh supplies as are

afforded to thee? Wilt thou break thy glass in pieces, because thou canst not tell how long it will run?

Is it not a mercy that God vouchsafes thee the means? Why should'st thou distrust of obtaining the end, more than any other? There is not a curtain that hides Election more from thee than from any other; tis equally hid to all, till it shine forth upon some in the use of means, till the curtain be drawn, and then it will equally shine out upon thee, if thou usest the same means. If all should argue as thou do'st, there would none be saved; if all men, because Election is absolute and uncertain, should resolve to live as they list, who would then set his face towards *Canaan*? where would God have any glory in the world? What would become of his great Name? but he will root out such an unsavory principle as this is out of the hearts of all that love him; and that truth which is made a fatal stumbling block to some, shall prove a solid foundation of joy and sweetnesse unto them. The very possibility of Election should banish all such thoughts as these. Who can tell but God may have been gracious unto thee, and have fixt an eye of love upon thee? Oh then breath after him, pant and long for him, desire him to expresse his mind to thee, to communicate his love to thee.

Besides, though thou do'st not know Election, will meer love do nothing? Though thy God did not intend to glorifie thee, yet thou shouldst intend to glorifie him. Though he does not chuse thee for his servant, yet thou shouldst chose him for thy Lord. There is worth in him, though there be none in thee.

Resolve, that into what condition soever he throw thee, though into hell it self, that there thou wilt love him, and there thou wilt praise him, and long for him; that there thou wilt adore and honour him, and wilt grieve onely for this, that thou canst honour him no more; that thou wilt admire his goodnesse to others, his justice to thee, I, and his goodnesse to thee too, that layes lesse upon thee than thou deservest. Such Thoughts as these would make hell it self lightsome.

VI. As Election is secret and mysterious, so Vocation may be easily known. That Astrologer was deservedly laugh't at, that was so intensely gazing upon the Stars, so admiring their twinkling beauties, as that unawares he tumbled into the water; where-

as before, if he had but been pleased to look so low as the water, he might have seen the starres there represented in that crystal glass. Such as will needs be prying into the starres, that will ascend up into heaven, and gaze upon Election; they do but dazle their eyes, and sometimes by this are overwhelmed in the depths of Sathan: whereas they might easily see the starres in the water; they might see Election in Sanctification, Regeneration. Now Vocation does plainly and easily appear by that great and eminent alteration which it brings along with it. It is a powerful Call, tis an audible and quickening voice; the voice of the first trumpet that awakens men out of the graves, and makes them happy, by having their part in the first Resurrection; great and sudden alterations they are very discernable. Now here's a most notorious, and signal change made; *Old things are past away, and all things are become new*: here's a change from death to life, from darkness to light; and what more discernable than this? A living man may know that he is alive, and that without any further proof or demonstration, whatever the *Scepticks* old or new would perswade us to the contrary. Will you not allow a man to be certain that he lives, till a Jury of life and death hath past upon him?

Could not the blind man in the Gospell (think you) perceive when his eyes were opened? could he not easily tell, that now he could see and discern variety of Objects? or must he onely conjecture that he sees, and guess at a Sun-beam? Must he still at noon-day go groping in uncertainties? And is there not and easie and sure difference between those thick veils and shadows of the night, between those dark and *Æthiopick* looks, and the virgin-blushes of the morning; those beautiful eye-lids of the day? The smilings and flowrings out of light, much more the advancement of light to its Zenith and Noon-day-glory? And why then cannot an Intellectual eye discern as well, that now it sees? that now it looks upon God with an eye of love, with an eye of faith, with an eye of confidence? and that now God looks upon him with an eye of tenderesse and compassion, with an eye of grace and favour, with an eye of delight and approbation? Who but an *Anaxagoras* will go about to perswade a man to disbelieve his eyes? and if a corporal eye deserve such credit, why may not a spiritual eye then expect as much; *Say not*

then in thine heart, *Who shall ascend into heaven, to bring down Assurance from above? who shall unclasp the book of life that is sealed, and turn thee to thy name? or who shall bring thee a certificate that it is written there? Behold, it is nigh thee, even in thine heart:* The work of grace there, the Law written on the tables of thine heart, by the finger of the Spirit is the exemplification and counterpane of that Decree; the safest way, the best way, the onely way to make sure of Election, is first to make sure of thy Vocation: *Make your Calling and Election sure.*



FINIS:





SPIRITVALL OPTICKS:

OR A
GLASSE,

Discovering the weaknesse and im-
perfection of a Christians know-
ledg in this life.

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NATHANAEL CULVERWELL,
Master of Arts, and lately
Fellow of
EMMANUEL COLLEDGE
IN
CAMBRIDGE.

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To the READER.

Reader,



Here present thee with a little *Mirror*, wherein thou mayst easily discern thine own imperfections, unless they stand in thy light; and if thou wilt but use to reflect upon thy self, and dwell at home, thou mayst easily find that thou hast little reason either to admire thy self or contemn others. If thy knowledge puff thee up, thou hast so much the lesse. He was accounted a wise man, who said that he knew but one thing, and that was, that he knew nothing, though another durst not own so much: and a wiser man than both tells us, that he that is wise in his own eyes, is of all fools the most incurable; and another, that if any man think that he knows any thing, he knows nothing yet as he ought to know. So that it seems to be agreed on by those who are best able to judge, that the first piece of wisdom is to be sensible of ignorance. Then I hope this Discourse may prove not unprofitable, truly nor unseasonable neither in this confident age, when every ignorant one is so prone to lean unto his own understanding, that he thinks himself too good to be taught, whereas indeed he hath not yet wit enough to learn. But it is the Devils subtilty to dazle them with new light (as Boyes do Geese) that they may wink conceitedly, while he puts them naked, and makes them become ridiculous. It is sad to think how he puts out mens eyes, and then makes himself cruel sport with them; and the game of it is, that still they think themselves sifers, and know not that they are blind, and naked, and miserable. Now if this Glasse prove but instrumental to reflect so much old light upon them, as to discover to them their own blindness, there will be some hope of cure. But, Reader, I must intr. at thee neither to condemn this piece because it is imperfect, nor yet contemn it for being little. It is imperfect, I confesse: but so is all our knowledge here, which is the subject of it; and if we know but in part, no wonder

if

TO the READER.

if we prophesie also but in part; besides, if Saint Paul himself could not utter the words which he had heard, then truly we may very well excuse this Author for not expressing that in words, which neither ear hath heard, nor eye seen, nor the heart of man conceived. But it may be what is here said, may at first seem but little: it may be the sooner read; Do but peruse it, and if it please thee, it is enough, if otherwise, too much. But indeed it was intended onely for a tast, and to bear the Mace into the world before that learned and elegant Treatise, which this ingenious Author hath left behind him concerning The Light of Nature, Which now waits onely to see what entertainment this will meet withall. Perhaps it may be expected that I should adde something in praise of the Author; but I am not ignorant that a friends testimony is prone to be suspected of partiality; and although such an one have most reason to know the truth, yet Cassandra-like, he seldom hath the hap to be believed. The best on't is, he needs it not, his works will commend him most effectual; which if I shall endeavour to bring into publick view, I hope thou wilt find them such, that I shall not be thought either to have abused thy leisure, or to have wronged the memory of my deceased friend.

Emman. Dec. 24.

1651.

W. D.





I Cor. 13. 12:

For now we see through a Glass darkly; but then face to face: Now I know in part, but then shall I know even as also I am known.



P *U* *L* that was of a piercing eye & had as clear an insight into the Mysteries of Salvation, as any other; whose soul was alwayes mounting towards that third Heaven, whither he had once been rapt, and had there heard words that neither could, nor might be uttered (for so much is implied in ἀρρητα ῥήματα) we find him here granting the imperfection of his knowledg. those weak and shadowy apprehensions which he had of the Divine Majesty, while he *saw through a glass darkly*; and encouraging himself with the consideration of the full and clear Vision, which we shall have of him hereafter, when we shall see God *face to face* in glory. Without any further preamble, wee'll open the words of the Text, that we may see this Glasse clearly, and not *αἰνίτῳ*.

Our Apostle here advances charity to the highest pitch of commendation, as a Triumphant Grace, a Grace that had Eternity stamp't upon it: It out-lives Faith, for that gives place to Vision; it out-lasts Hope, for that is swallowed up in Fruition: Prophecies they shall vanish, and Tongues shall be silenced, and Knowledge shall passe away; for tis weak and imperfect here; it is in its minority; yea, in its infancy: *when I was a Child, I spake as a Child*. Tis cloudy and obscure here: *for now we see through a Glasse darkly*.

NOW we see, &c. Now that the Gospel beams out upon us with a powerful, and a glorious ray. It was likely that at the first peeping out of Heavenly light, at the Evangelical day-break, before the shadows were fully scattered, that then there would be

some obscurity; I, but it has shin'd out brighter and brighter till perfect day, and yet still we see thus darkly.

Secondly, (which is the true and genuine meaning) Now, whilst we are in this house of our earthly Tabernacle, whilst the understanding of a man, which the wise man calls, *the Candle of the Lord*, while tis hid in the dark lantern of the body; till this partition-wall be beaten down, we cannot see God face to face: There's no reaching of perfection here, tis treasur'd up for a better life. He that will shoot high, may aim at a Star, but he must not think to hit it. *Nihil est ab omni parte beatum. Beatum et perfectum* are both one. Alas! Now when the soul does but *шепугает*, try the wing, and flutter towards Heaven, tis presently pull'd down with an earthly body we carry about with us; tis so deprest here, as it can hardly look up to Heaven; how then shall it see God face to face?

Now we see through a Glass, &c. We that have an holy *Христос*, that teaches us all things; we that have many secret *шепюги*, the whisperings and breathings of the holy Spirit, that leads us into all truth; we that are acquainted with the mind of God, that have had many a gracious aspect from him; yet *we see but darkly*: No wonder that the Sun's too bright for Owls, when Eagles are dazzled with it, and become dim-sighted; tis like that such as are Aliens from the common-wealth of *Israel*, will be wholly ignorant of these *Magnalia*, when they that are *a secretioribus*, know them but in part; as *בני הבקר*, the sons of the morning, the *נורים*, children of light; if they see so darkly, then surely a child of darkness will see nothing at all: If Paul, now a glorious Apostle, see no more, what could he see when he was a furious persecutor, before the scales fell from his eyes?

Thirdly, We that are no novices in Christianity, but have made much progress in the waves of Religion; yet *we see but darkly*: 'Twas likely at the first opening of the souls eye, at the first cast of it upon heavenly things, that then 'twould not see so clearly: I, but it hath been long fix'd upon God, eyeing of his goodness, gazing upon the riches of his free grace, viewing all his wayes, looking at, and prying into his several dealings; and yet still it sees thus darkly. And if a call and eminent Christian see so little, what shall a Babe see, a new-born Babe? If a vigorous and sparkling eye see no clearer, what shall a weak distemper'd eye,

a bleer-eyed soul; what shall that see? If an experienc'd Apostle, and Paul see no more; what shall a new Disciple see? A Nicodemus that comes by night? The multitude needs see, but darkly.

Now we see through a glasse, *δι' ὀπίου*. Some, that would be more critical than they need, would fain shew us a difference between *ὀπίου* and *ὀπίου*. *ὀπίου* indeed with them is a looking glasse: but *ὀπίου* is some other glasse; either such an one as is for the help of weak and aged eyes, and then tis, we see through spectacles; or else such as presents the object though a farre off, and so tis, we see through a perspective. The Vulgar Latine, that will have it *Per transfennam*, through a Lattice; as the spouse in the Canticles is said, *to flourish through the Lattices*. And all these urge the force of the Preposition, *δι' ὀπίου*, we see through a glasse, or through a lattice. But they might easily know, if they pleased, that *δι' ὀπίου* here, is the same with *ὀπίου*, and though it be true that *ὀπίου* is the more usual word for a Looking-glass; yet tis as true that *ὀπίου* signifies the same. Hesychius makes them *Synonyma*: and the word is but once more used in the New Testament, *1am. 1. 23.* and there can be no doubt but there tis taken for a Looking-glasse. Well then, our dark imperfect knowledge of God here is thus set forth by seeing in a glasse.

1. Because tis no immediate Vision: the object is not primarily and immediately presented to the eye, but by way of refultancy, and *mediante speculo*, by the conveyance of the looking-glasse, which is a silent interpreter of the object. And such is our knowledge of God here, and such our communion with him; only some broken beams of Glory, some glimpses of his presence scattered here and there, in this Ordinance, and in that, Glasses of his own making, meanes of his proper institution.

2. Tis a weak and imperfect Vision: For, first, according to some, not *res ipsa* but *imago rei*, onely the shape and resemblance of the thing is seen; the effigies of the object drawn with the pencil of a beam is presented to the eye. And secondly, as the Opticks tell us, *radius reflexus languet*, the beam begins to be weary, and is ready to faint, it gives a weak and languishing representation, tis an imperfect Vision. And O how dark

is our knowledge of God here! What poor manifestations have we of his presence, in comparison of that sight which we look for hereafter! when his Essence shall be display'd with a most glorious Emphasis.

3. Seeing through a Glass is a vanishing and transient Vision, as Saint James expresses it; *A man having seen his natural face in a glass, goes his way, and presently forgets what manner of man he was.* A dying species could not make any strong impression. One direct view of an object is more full and satisfactory, than the often seeing it through a glasse.

Our Apostle hath applied it to our purpose; *Knowledge passes away*, in respect of that weak and imperfect way of knowledge which we have here; for thus Saint Paul glosses upon his own Text; *When that which is perfect is come, then that which is imperfect shall be abolished.*

But besides all this, Beza, and some others think, that our Apostle hath allusion to that way of knowledge which the Philosophers shew us, and so often speak of; That the understanding doth *ἐπορίζεσθαι φαντάσματα*, *intellectus speculatur phantasmata*, and thus sees *δι' ἐποπτεῖς ἐν αἰνίγματι*. No light springs into the mind but through the window of sense; the sense, that's the first receptacle of the species, which flowing from a material object somewhat thick and muddy, they must be clarified & thoroughly refined by the *Intellectus agens*, (for that they suppose) poured out from vessel to vessel, and taken off from the lees before the soul drink them in as her proper nectar. This remote and far-fetcht way of knowledge, Saint Paul opposes to the quick and present view which we shall have of things *ἐν ῥήτῃ ὁραδμεν*, when we behold them in *speculo divino*, we shall see in that glasse clearly. But there is a place in 2 Cor. 3. 18. where Saint Paul seemeth to oppose his own expression; for there to see through a glasse may seem to import a clear and open Vision: Hear what the words say, *We all with open face beholding as in a glasse the glory of God, are changed into the same image from glory to glory, as by the Spirit of our God.*

A learned Critick hath well observed, that the Hebrew *מראה* includes both, for it signifies both *vultus* and *speculum*. So that to see *מראה* may either be to see *δι' ἐποπτεῖς ἐν αἰνίγματι*, or else, *διὰ εἶδος ὡς ὁραμεν ὡς ὁραμεν*. I know such as I formerly mentioned

mentioned would have recourse to their difference of *επαγγιζέμεν* & *καταγγιζέμεν*; but if we look more accurately into the words, I think we shall find that even there *to see through a glasse*, implies a dark and imperfect vision. For the Apostle compares those present advantages which we in the Gospel have over them which were under the Law; they were all under a cloud, & Moses had a vail upon his face; but we *ἀνακαλυψόμεθα προσωπα*, with open face behold the glory of God, and yet it is but beholding it through a glasse; for thus the state of the Church under the gospel is described, *Rev. 4.* There's a throne compassed with a sea of glasse, *θάλασσα ὕαλινη*, *vers. 6.* Under the Law it was *mare arcum*, but now in the gospel *mare vitreum*, clearer representations, as that renowned Interpreter of the *Revelation* observes. Well then, in reference to them under the Law we behold with open face, but yet in respect to that clear sight which we shall have hereafter, it is but *καταγγιζόμενοι τὴν δόξαν κτείν'* and so it follows, *we are changed into the same image from glory to glory*: which though it may be thus understood, *from his glory we become glorious*, yet I doubt not but it is meant of the several degrees of glory: and thus *ἀπὸ δόξης εἰς δόξαν* is *from grace to glory*. For grace is *Auro-ra gloriæ*, the dawning of the beatifical vision. Grace is glory in the bud, and glory is grace at the full. Surely glory is nothing else but a bright constellation of graces, happinesse nothing but the quintessence of holiness. And yet if any shall much contend, that there *to see through a glasse*, expresses a clear and unobscure vision, it is nothing prejudicial to our present purpose; for here Saint Paul doubles his expression, *δι' ὀπίκου ἐν αἰνύματι*, *we see through a glasse darkly in a riddle*, *ἐν αἰνύματι*.

Enigma is properly *obscura allegoria*, all allegory with a mask on; it is a borrowed speech and a cloudy speech. A knotty intricate speech sealed up and lockt from vulgar apprehensions, that's a riddle: and our knowledge of God here is thus cloudy and enigmatical, and that if you take it in those three several wayes which are usually given of it.

First, by way of removal or negation, when we take away all such things as are inconsistent with a Deity. And thus the Scripture riddles him forth, *with him is no beginning of daies, nor end of life. He is not a man that he should lye, or the son of man that he should repent. With him is no variableness nor shadow of turning*;

&c. And in this sense *Dionysius* tells us, that δι' ἀγνοίας γινώσκοντες, and he there admires τὰς ἐν τῷ Θεῷ πύκτους ἀκτῖνας, the transcendent beams of Divine darkness, for so that *Areopagite* is pleased to speak. Now you will easily grant that this is a dark and cloudy knowledge, when we cannot tell you what a thing is, but what it is not: for *ex puris negativis nihil concluditur*.

Secondly, when we conceive of him in a superlative way, in a way of eminency and transcendency: and thus the forenamed Author (if he be the Author) speaking of his Being, saith that τὸ ὅτι ἐστὶν ὁ Θεὸς ἀδύνατον ἐκ τῶν παρ' ἡμῶν. Many divine perfections are scattered and broken amongst the creatures, as the same face may be represented in several Glasses; and all the excellencies of the creatures are collected, and meet eminently in God, as several faces may be seen in one Glass. The creatures must be winnowed from all imperfections, and the finest and choicest of them must be taken to give some weak resemblance of a Deity; the rudeness of the Rose, and the purity of the Lily; nay, the top and excellency of the Creation must be brought to shadow out the Spouses beauty; and yet, that this knowledge is weak and imperfect, will easily appear. 1. Because these inferiour Beings are so gross and material, as that the purest of them, the very quintessence and *flos Creaturae* is meer dregs, if compared with so pure an Essence; its gold becomes dross, its silver tinne. And when heavenly perfections are set out by the creatures excellencies, it is but a stooping low to humane capacity: The Soul would be dazled at so bright a Majesty, unless he were clouded with such expressions. 2. This way of beholding him breeds rather admiration than begets knowledg: for when we hear of so goodly an Essence that hath all excellencies bound up in one vast volume, we wonder what that should be: and admiration is at the best but *semen scientia*, or *abrupta scientia*, as the Learned *Verulam* calls it, a stupified kind of knowledge. 3. This rather sets the soul a longing, then gives it any true satisfaction. For when we hear there is so choice a thing, we long to know what it is; which was a sign we knew it not before, or but very weakly. For true knowledge satiates the soul, there is a complacency and acquiescence in it, especially when it is conversant about so high an object; so that this way is but dark and full of riddles.

Thirdly

Thirdly, when we consider of God by way of causality, in that vast influence which he hath upon all things, as with him is *αἰὲν πηγὴ τοῦ εὐαγγελίου κατακλύουσα*, (as the supposed Areopagite,) *Springing beams of goodnesse, and overflowing effusions of Light*, as he is *causa fontana*, a fountain-essence continually bubbling forth, from whence the several drops of inferiour beings have their original: and as he is the main spring that sets the wheels of those petty Entities on working: for *in him we live, move, and have our being*. Now this rather shews us, that there is a God, than what he is; that there is indeed such a prime being, a self-being, an all-being, a giver of being, *à quo omnia, per quem omnia, propter quem omnia*, but still we are to seek what this being is; so that these apprehensions of him are very weak and shadowy, *δι' ὁσπίρη ἐν αἰνίῳ μαν, we now see through a glasse darkly*.

But then] Then when a believing soul returns to God that gave it, it sees him face to face, and fixes its eye upon him to all eternity. As soon as ever the soul is unsheath'd from the Body, it glisters most gloriously; as soon as ever it is unclouded from corruption, it shall beam forth most oriently; as soon as it is let loose from this cage of clay, it sings most melodiously; nothing hinders a Christian from a sight of God face to face, but the interposition of a gross earthly body, it is death's office to break down this wall of separation, that the soul may be admitted into the presence of God.

Secondly, Then, at that general day of refreshment, when God shall sit upon his Throne in beauty and excellency, as a centre of light, streaming forth to the glorious circumference of the four and twenty Elders, that sit *καταθίσκει τὰς σέβας*, as it is in the 4. of the Revelation.

[Face to face.] *ὡς πρός πρός ὡς πρός πρός*. This is opposed to seeing in a glasse, 1. As a more immediate vision: 2. A clear and perfect vision: 3. As a permanent and eternal vision: 4. As the learned Pistoator, (because those things which we see in a glasse, are *à tergo*) except *à facie & corpore proprio*.

In the words there is a plain allusion to that place in the 12 of Numbers the 8. where God promises to manifest himself to his servant Moses, *וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְיָרָא אֶת כְּבוֹדוֹ*, as the Septuagint render it very agreeable to our purpose, and that which is here, *בְּמַרְאֵה*.

וַיֵּרָא אֶל פָּנָיו is in other places, פָּנָיו אֵל and in *Ezay* עֵין נֶעִין. and is translated by St. *Iohn*, *ὄψα ἀπὸς ὄψα*, by our Apostle elsewhere *ὁρᾶς*, and here *πρόσωπον ἀπὸς πρόσωπον*.

And yet we must not think that by vertue of this Promise *Moses* had so full and beatifical a vision of God, as we expect hereafter in glory. No, it is spoken only of Gods communicating himself to him in a clearer way than he would to any of the Prophets: he would speak to them in riddles, to *Jeremy* in the riddle of an Almond-tree, of a Seething pot, and so to the rest of the Prophets; 1, but he conversed familiarly with *Moses*, as a man talks to his friend face to face. And as for *Moses* his petition in the 33. of *Exod.* the 18. *I beseech thee shew me thy glory*, it was only a desire that God would shew himself in some corporeal resemblance, so as to assure him of his presence, that that would accompany him. And this is God's answer, *I will make all my goodness pass before thee*. Besides, there is a plain denial; God tells him he cannot see his face: *Moses* saw no more of God than we do here, the back-parts of his glory: he saw them in a corporeal resemblance, and we in an intellectual vision. You see the allusion this place hath to that in *Numbers*.

Now as for the meaning of the words, *but then face to face*.

1. It is not meant of seeing Christ in his humane nature face to face, as *Iob* speaks, *With these very eyes I shall see my Redeemer*: for thus the wicked also shall see him with terrour and amazement, when the mountains shall be esteemed an easier burthen, if they could but cover them from the face of an angry Saviour that will frown them into hell.

2. As for the error of the Anthropomorphites, it is so gross, as it neither deserves to be repeated, nor needs to be confuted.

3. I take it to be meant of an Intellectual beholding the very essence of God, according to that, 1 *Iohn* 3. 2. *When he shall appear, we shall be like unto him, and see him as he is*, καὶ ὡς ὅτι, and yet it can by no means be a comprehensive vision: for that's a meer repugnancy, that a finite creature should grasp an infinite essence. Or by the *face of God* may be meant his glory and perfections; for the face is the throne of beauty.

In the following words St. Paul gives a plainer expression of that which before he had spoke more darkly.

Now I see through a glasse darkly, now I know in part; but then face to face, but then I shall know even as also I am known. As when two see one another face to face, the one knows the other by sight, as he is known by him.

Now I know in part.] St. Paul on set purpose changes the person, that he may acknowledge his own imperfection. He had included himself before, *Now WE see through a glasse darkly.* I, but he will do it more apparently, *now I know in part;* and when so great an Apostle inculcates his own defects, methinks none should boast of their self-sufficiency.

2. *Now I KNOW in part.*] Here is a reason of our imperfection here: *If the light that's in thee be darknesse, how great is that darknesse?* Knowledge is a leading principle, and all graces follow it in a iust measure and proportion: If we knew God more, we should obey him more; if we knew more of his goodness, we should love him more; if we knew more of his Majesty, we should fear him more; if more of his faithfulness, we should trust him more; nay, if we knew him perfectly, all these would be perfect: when knowledge is compleat, obedience will be exact.

4. *Now I know IN PART:* according to the Syriack, *parum de multo.* 1. Little of that I should know. 2. Little of that I might know. 3. Little of that others know. 4. Little of that I desire to know. 5. Little of that I shall know hereafter in glory.

4. *Now I KNOW in part.* 1. Religion is no fancy, opinion, or conjectural thing: no, we have a certain knowledge of God and his wayes here; we see through a glasse, though it be but darkly: there is truth in a riddle, though it be obscure. 2. A Christian begins his acquaintance with God here: he that knows him not *in part here*, shall never see him *face to face in glory.* We have here the first glimpses of heaven, a prospect of Canaan, the *παραδεισος* of happiness, the initials of Glory.

But then I shall know, *τότε ὃ ἐμπνέσωμαι.*] *ἐμπνέω* and *πνέω* differ. *Ἐμπνέω* is ἡ κατὰ τὴν ἀνάγκην πνέω τοῦ ἀεὶ ὄντος πνεύματος τοῦ ἁγίου. It is bringing me better acquainted with a thing that I knew before, a more exact viewing of an object that I saw before afarre off. That little portion of knowledg which we had here shall be much improved, our eye shall be raised to see

the same things more strongly and clearly. Our knowledge here was but *scintilla futurae lucis*. When the soul shall say as the Queen of Sheba did to Solomon in 1 Kings 10. *It was a true report that I heard in mine own land of thine acts and of thy wisdom; howbeit I scarce believed the words until I came, and mine eyes had seen it, and behold the half was not told me. Happy are thy men, O happy are these thy servants that stand continually before thee.*

Even as also I am known. Καθὼς καὶ ἐπεγνωσθῆναι. The words if they be put to it, will endure a double Hebraisme. *I shall know as I am known.*

1. I shall know as I am approved, sicut & agnitus sum: nay Chrysostome makes καθὼς Causal, I shall know because I am approved.

2. I shall know as I am made to know. Καθὼς καὶ ἐπεγνωσθῆναι, that is, καθὼς καὶ ἐδιδάχθην, saith Beza; and (which is a wonder) Heinsius agrees with him: καθὼς καὶ ἐγνωσθῆναι, saith he; and indeed γνωσθῆναι is the same with the Hebrew ידעתי, and he tells us if we would render the words Hellenistically, they would run thus, ἐπεὶ ὁ θεὸς καθὼς ἐπεγνωσθῆναι μοι ὁ θεός. *I shall so know as God is pleased to be known by me, to manifest himself unto me.* And yet Piscator rejects both these senses: the words themselves being sufficiently tempered with the particle καθὼς, which is not a note of equality, but of similitude, as in many other places.

And thus much may serve for explication of the Text, for clearing the glasse, for opening the *Enigma*. If you now look into the words, you'll find them full of Spiritual Opticks. Here is *Visio reflexa*, for now we see through a glasse darkly: and here is *Visio recta*, but then face to face. We will begin with the *Catoptrica*, Now we see through a glasse darkly: and here I shall present many glasses to your view.

First, In the glasse of the Creature, in *Speculo mundi*. This is a common and obvious glas presented to every ones view, and there are some glimmerings of common light, a *lumen natura* diffused among all, by which they may see into it.

Our Apostle shews us this glasse in Rom. 1 20. τὰ ἀόρατα τοῦ θεοῦ, *The invisible things of God from the Creation of the world are clearly seen.* The words in the fountain run thus, ἐκ τῆς ἀρχῆς κόσμου ὁδοῦνται, and deserve to be cleared from an unjust interpretation: for some would have τὸ ἐκ τῆς ἀρχῆς κόσμου to be à creatura mundi:

others

others à creatione mundi, ex creatione mundi: so Beza. But all these are far enough from the meaning of the place: for their sense is, That the invisible things of God are seen by the creatures, or by the creation. It is true our Apostle saith so much in this verse, but not in these very words; for then it should be ἐκ κτίσεως κόσμου καθορᾶται, when as I doubt not but ἀπὸ κτίσεως κόσμου is the same ἀπὸ καταβολῆς κόσμου, à mundo condito. Piscator and Drusius both meet in this, and the Syriack Translation is clear for it מן תרמיתיה רעלמא à jactis mundi fundamentis. And then the words speak thus much: From the first infancy of the world, ever since it was created, the eternal power and Θεότης, which are the τὸ γινώσκον Θεὸν mentioned in the former verse, and the τὰ ἀόρατα τοῦ Θεοῦ in the beginning of this verse, the eternal power and Godhead have manifested themselves, and the prime cause hath been very apparent in those effects of his, which are here stiled ποιεῖματα Θεοῦ, and could not possibly be produced by any inferiour Being. And as for that which we render *is clearly seen*, in the Original it is no more than καθορᾶται. I know not how it comes do denote so clear a vision; sure it may well consist with ἐκ αἰνίγματι, and yet withall they are so clearly seen αἵ τὸ εἶδ' ἀναπολογήτως, which though some would have the same with ὥστε εἶδ' ἀναπολογήτως, yet here I shall easily yield to the learned Interpreter, and grant that it includes somewhat more.

This vast volume of the creatures set out by God himself without any *errata* in it, was printed in so fair a character, as he that ran might read it; and the least letter in it made shew of a most divine impression. But alas! sin, besides weakning of the souls eye, hath soiled and defaced the book; and hence we come to see in it so darkly. And yet still the letters are visible, & carry with them the print of a Deity. The world is, as one calls it, *Enigma Dei*. And it is full of looking glasses: For God hath communicated several resemblances of himself to the creature, as the face sheds that image or species upon the glass whereby it self is represented. I need not speak of the blessed Angels, those pure & crystal mirrours, what glorious representations they give of their Creatour: Look but into your selves, & you will find immortal souls shewing forth that image according to which they were made; or if you will look up to that vast and polished looking-glasse, you will see *The heavens declaring the glory of God.*

and the firmament shewing his handy work. Or cast but an eye upon the poorest and most abject Being, and even there you will find some faint resemblances of a Deity. For as in the most glorious creature, as a creature there is *aliquid nihili*; so in the most contemptible creature, as a creature, there is *aliquid Dei*. I, but the Atheist he shuts his eyes, & *quid cæco cum speculo?* what should a blind man do with a looking-glass? And yet sometimes there are lightning flashes of terrour darted into him; and he begins with the Devils to believe and tremble. The Papists, as if there were not glasses enough of Gods making, they must have images of their own to put them in mind of God; their painted glasses: but surely they see through these very darkly. The Heathens they shall be judged for not ordering their lives and dressing themselves according to this glasse; for resisting those reliques of primitive light that shined out so strongly upon them. Well, here are glasses; but we see in them very darkly, and that by reason of a double defect.

1. *Ex parte speculi.*

'Tis true, some of Gods attributes here clearly shew themselves; his power, and sovereignty, I, and his wisdom, and goodness too; but those sweetest manifestations of his love, the treasures of free grace and infinite mercy, the whole plot of the gospel, not the least shadow of these to be found. Now for this very cause, the Gentiles in *Eph. 2. 12.* are called *ἄθεοι*, because they were without the knowledge of God in Christ. You know they had a goodly company of gods, an whole troop of Deities: I, but they were without God in Christ, and hence they are stiled *ἄθεοι ἐν κόσμῳ*, without God in the world.

2. *Ex parte oculi.*

1. *Adam* in innocency had a glorious soul full of light, bright and sparkling eyes, *ὡς λαμπρόν ἐκέλευ*. He could read the smallest print, the least jot and tittle in the book of Nature. See how quickly he tumbles ore the vast volume, and in a name gives a brief gloss upon every creature, a concise epitome of their natural histories. He had a fair portion of knowledge, if he could have been contented with it. I, but he would fain have more, he must needs be tasting of the tree of Knowledge; & hence springs our ignorance; we have had ever since an unhappy *ὁσθαλμία*, the soul hath been darkned and dimlighted. Perhaps it can see some good

goodly capital letters, some fair flourish character; I, but there are multitudes of beings in a smaller print, that it takes no notice of.

2. The soul might see more, if it would imploy it self more, and look oftner into this glass of the creatures. Meditation would raise the creature higher, and distil sweetness out of every object. 'Tis *ἡ ἐξ ἡμῶν πολυπραγμοσύνη*, as the elegant Moralist. The soul is busie with every thing it sees, as busie as a Bee; it goes from flower to flower, and extracts most precious sweetnesse.

3. Some eyes have been dazled too much with the glitterings of the creatures, so as to take the servant for the Master; & have been so much in admiring the glass, as they forgot the glorious beauty that it represented. What worship and adoration hath the Sun had? even almost as much as the great Creatour of heaven and earth himself; strange that they should see so darkly as not to discern the face from the veil that covers it. For the Sun is at best but *umbra Dei*, and *nubecula cito transitura*; a meer spot, a cloud, if compared with so bright an essence; and as he saith notably, The suns worshippers must needs be *ἄθεοι καὶ νυκτός*, *Atheists in the night-time*. You have seen the glass of the *Creatures*, and how in it we see very darkly.

Secondly, in *learnings* glass, in *speculo scientiarum*. Learning brightens the intellectual eye, and clarifies the soul; the Hebrews wise men are *אֲנִי פֶתִיחַ* *aperti*, men with eyes open; and it sets a man on higher ground, and gives him a fair prospect of Beings, and many advantages over others. *Διπλῶν ὁρῶσιν ὁ δὲ μαθόντες ὁραματίζονται*, when as *ἄπειροι γράμματα πῶν ὁ ἐλάττω βλέπων*, they have eyes and see not; I, but *these* see, and yet very darkly. What need I tell you how invincible doubts blemish their brightest notions? How the Naturalists head is non-plust with an occult quality, and he knows not how to take it off: How the choicest Moralists are pos'd with the riddle of *summum bonum*, and cannot tell how to extricate themselves. Look up higher to Metaphysicks, which some stile *limbria Theologia*; I, but you may touch the hem of its garment long enough before you find any virtue coming from it. Converse but with the Schoolmens works, and there you shall meet with *enigmata in folio*, voluminous riddles. 'Tis their grand imployment to tie a knot, and then see if they can undo it; to frame an enemy, and then triumph over him; to make an objection, and then answer it if they can: there are speculations enough, but if you see through them, it will be very darkly. But

But if you could see very clearly in all these, yet how weak and insufficient are they to acquaint you with the *Arcana* of Religion, and the great mysteries of Godliness?

1. Some such as have been most eminent in them, and as he speaks, have had wits of elevation situated as upon a cliff, but how little have they seen of heaven and heavenly things! *Aristotle* with the rest of the Heathen, what uncertain and fluctuating notions had they of a Deity? We are beholden to their dying speeches for most of their Divinity.

2. Many under the light of the gospel, and furnisht with helps of humane learning; how strangely unacquainted are they with the knowledge of Christ crucified! A plain experienced Christian (notwithstanding all their auxiliary forces) only by the help of a Bible, will put an whole Army of them to flight: *Surgunt indocti & rapiunt cælum*. when they in the mean time do but, as he speaks, *cernere Diabolum*; they become learned spoils, *Sapienter descendunt in infernum*, they go cunningly to hell. And yet methinks none should be so silly and malicious as to put the fault in learning, whereas there is no greater vicinity than between truth and goodness; and heaven is full of knowledge, as it is of holiness; and it is brimful of both.

3. Sciences themselves are weak and imperfect things, and therefore *ἡ γνῶσις καταργηθήσεται*, as our Apostle tels us, Knowledge shall be abolisht, and Tongues which are *vehicula scientiarum*, they shall passe away. So then in this glass we see but darkly.

Thirdly, in the glass of the *Scriptures*, *in speculo verbi*. This is a pure and spotless glass, representing the will of God unto us, an eternal glass that shall never be broken, more durable than heaven it self: *David* was looking in this glasse day and night.

There are many false flattering glasses in the world; 1, but here the soul may see its face in a most exact resemblance: it will shew the least spot & deformity; the sinfulness of an idle word, of a vain thought, of a first motion though without consent, the least tendencies to sin, the first bubblings up of corruption. It deals so plainly as many are offended with it, & swell the more against it, & thus *sin takes occasion by the commandment*, as *Rom. 7*. Fond *Lais* breaks her looking-glasse, because it shews the wrinkles in her face: and gives the reason, *Me cernere talem qualis sum nolo, qualis eram nequeo*. Well, the Law that's a glass to shew us our spots, but it cannot

not wipe them off; I. but the Gospel is a pure well of salvation, there one may see them and wash them too.

In that Evangelical mirror you may see the face of a Saviour, coming in an amiable way with smiles of love, with offers of grace and saving mercy. Nay, the gospel is called *the face of Jesus Christ*, 2 Cor. 4. 6. *ὁὖτως ὡς ἰδοὺ Χριστοῦ*. As suppose a glass, when a man had once lookt into it, should keep a permanent & unvanishing species of his face, though he himself afterwards were absent; we might well say, There was the face of such a man; the gospel is such a glass, Christ hath lookt into it, and shed his image upon it, and ever since it hath given most glorious representations of him: it is *ἀντιτύπον τῆς δόξης, καὶ χάριτος καὶ ἀγαθότητος αὐτοῦ*, that I may borrow that expression in the *Hebrews*: so that when we shall come to see him *ὡς ὁὖτως ὡς ἰδοὺ Χριστοῦ* in heaven, we shall be able to say, Surely this is the very Saviour that was described to me in the Gospel; — *sic ille manus, sic ora ferebat*. And till we come to heaven it self, we cannot meet with more full manifestations of God and Christ, and all the mysteries of salvation, than in the word of God; and yet here we see but darkly.

For if we consider them under the Old Testament, how long was there comfort lockt up in that *Enigma*, that primitive promise, which was *Aurora Evangelii*, the first dawning of the gospel, *The seed of the woman shall break the Serpents head?* and when truth began to shew it self in some fuller discoveries, yet still it was mixt with much obscurity.

They had a twofold glass. 1. *Speculum ceremoniarum*. 2. *Speculum prophetiarum*.

1. In the glass of the ceremonies they saw very darkly. We could not look for much light where there were so many shadows; where there were so many veils, they could not see face to face. That the Jews worshipped a cloud for their God, was a meer calumny; but that they worshipped their God in a cloud we will easily grant, for *all our fathers were under the cloud*, 1 Cor. 10. 1. The Ceremonial law was nothing else but an heap and miscellany of riddles: who amongst them could not tell the meaning of them? nay, it is well if we that have the type & antitype meeting together, can give a just explanation of some of them. Well, this glasse is now broken: for ceremonies like false looking-glasses represent the object with too much shadow; and yet still the scarlet whore will

will be dressing her self by them, because like flattering glasses, they make her seem fairer and more beautiful. *Majoresq; cadunt altis de montibus um'ra.*

2. *In speculo prophetiarum.* *Prophetia est speculum in quo videntur futura.* Here they might see the presence of a deferr'd deliverance, they might see the face of a promised *Messias*. Buxtorf, in his *Synagoga Judaica*, tells us, that he is perswaded this is one main reason why the Jews are so ignorant of the *Messias*, because they are so little vers't in the Prophets; they spend their whole time upon the Law, but will not cast an eye upon them: he speaks of the modern Jews. God in much mercy hath given them glasses, & they will not vouchsafe to look in them: they were always an obdurate & stiff-necked people, rebelling against the Prophets, and they go on to fill up the sins of their Fathers. Well, but yet the *Seers* themselves saw it in *divination*, and they saw in them very darkly.

For 1. Prophecies (as the learned *Verulam*) have *gradus & scalas complementi*, climbing accomplishments, springing and germinant accomplishments. A Prophecy in the bud is not so easily seen as when it shoots out further, and spreads it self in larger growth: such passages in *Esay* as seem to us clear as the day, were to them dark and Enigmatical: and wee see how obscure St. *Iohns* prophecy seems to us. And the devil, who was always Gods ape, he over-imitated here; for his oracles were wrapt up in so many clouds, and withall so full of fallacies, as none ever could tell their meaning till event had given the interpretation. The Prince of darkness would make all his sayings wear his livery: Divine prophecies are as clear as Chrystal, if compared with his cloudy oracles.

2. Prophecies at best are but weak and imperfect things, and therefore they also shall be abolished, no need of them in heaven: they were very beneficial to the Church militant, to acquaint her with approaching judgments, and prepare her for intended mercies; but when happinesse is present and compleat, no need of them then in the Church triumphant.

Thus you have seen how they under the Law saw but darkly: and if Gods peculiar people had so little knowledg of him, in what gross and palpable ignorance did they live that had none of this his light shining upon them; for in *Judah* was God known, and his Name was famous in *Israel*. He hath not dealt so with every nation, neither had the Heathen knowledge of his Law. And

And now if we look upon our selves that live under the light of the Gospel, even we in this Sun-shine see but darkly.

1. There are many *Evangelical Riddles*, a God incarnate, a crucified Saviour; which are such, 1. as the Angels themselves see but darkly, and therefore they are still prying to know more. 2. Reason that great patron of unbelief wrangles against them; & yet reason it self will dictate thus much, That the mysteries of Religion should be above the reach of reason. 3. The greatest part of the world reject them: the Greeks esteem them foolishness: they think there is not so much in them as in a riddle; in that there is some hidden sense, but these are plain foolishness in their esteem: and *Evangelium* to the Jews is no more than גילוי און, for so they blasphemously call it, *volumen iniquitatis*. They stumble at a crucified Saviour, and yet themselves were the crucifiers of him. The veil of the Temple rent at his death; I, but the veil is still upon their hearts, and yet that ere long shall be rent too: and they shall see him whom they have pierced, and shall mourn, and be in much bitterness; and confesse, ὁ ἑγὼ ἑμὸς ἐσταύρωτα, *We crucified our Love, we crucified our Saviour.*

2. There are many *practical truths* which are meer riddles to carnal spirits; as to forsake all for a persecuted Christ, to cut off right hands, pluck out right eyes, pray for enemies, not to do evil that good may come thereof; these principles they can hardly digest; & there are many Christian priviledges, wch they know not what to make of, assurance of Gods favour, communiō with him, hidden manna joy in the holy ghost glorious & unspeakable. These & such like puzzle their apprehensions: for they ne're entred into the heart of a natural man to conceive, it is too narrow for them to enter.

3. There are many *passages* which to Christians themselves are dark and enigmatical, such as we cannot easily understand. The book of the *Revelation* is all veil'd with obscurity, the first thing we meet with almost are seven Seals: it is full of hidden secrets, and who is there that can unseal the book? Our adyersaries the Papists catch at this, and are ready with a double inference: The Scriptures are enigmatical; therefore clear them with Traditions, therefore keep them from the people.

But 1. When we speak of the Scriptures darknesse, it is but comparatively in respect of those bright manifestations we shall have of God hereafter. A pearl may be clear and orient, and

+ yet dark in respect of a star: a star may be bright, and yet obscure if compared with the Sun.

2. All truths belonging to the Essence of a Christian, are plain and perspicuous: and there is an assisting Spirit, which though they perhaps may scoff at, and some others may unjustly pretend to, yet without doubt it shall lead Gods people into all truth.

3. Is their Cabala so pure? are their Traditions so clear and crystalline, as that we shall see in them better than in the word? If you cannot see in a pellucid stream, do you think to see in a muddy standing pool.

But Secondly, The Scriptures are enigmatical, therefore keep them from the people. Nay rather, therefore explain them to them: therefore set up a faithful Ministry, whose *lips may preserve knowledge*, and acquaint them with the mysteries of salvation, and open to them these hidden oracles. And let the people themselves *search the Scriptures, dig for knowledge as for silver, and for wisdom as hid treasure*. Again, they had better see in a glass, though but darkly, than not to see at all; truth in a cloud, in a riddle is more amiable than a black and palpable ignorance.

Thirdly, They keep the Scriptures from them, not because they see in them so darkly, but lest they should see in them too clearly; and above all they lock up the *Revelation*, not as it is obscure, but because it threatens the seaven hills so much. And thus we have lookt upon the third particular, the *glasse* of the *Scriptures*.

+ Fourthly, *In speculo providentia*. Here God's glorious attributes shine forth, his wisdom, justice, goodnesse, and the rest of that glorious constellation. And Providence sets before us examples, they are glasses in which we may see either the beauty of holines or else sins deformity. And it is no small felicity of this latter age, that we have the use of these glasses, the benefit of so many former examples; & yet we see in them but darkly, they are a *cloud of witnesser*, as it is *Heb. 12. 1.* though in another sense, Providence is very mysterious, and there is no readier way to atheism than to question it when we cannot give a sufficient account of it. The *Indians* have a custom, once a year to cast a golden bushel into the sea: & thus they think they set a measure and bound to its proud waves, so as it shall not invade their land. Their custom is ridiculous enough, & yet they are far more vain that go about *Deum suo modulo metiri*, to circumscribe an immense being with the nar-

row compass of their reason. Audacious men, that go about to set Providence a platform, which if it shall transgresse, it presently passes the bounds of justice.

Saint Paul that could have dived as deep as another, & brought up many precious pearly observations with him, yet dares not venture in, but standing aloof off upon the shore, admires the vast and boundless ocean, & as one amazed, and almost swallowed up with the very consideration of it, he cries out, ὡ βᾶτοι, O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his wayes past finding out! ἀνεξήκυστοι, his wayes are in the deep, there is no ἵχνος of them, not the least print or vestigium, no tracing of a Deity. That God from all eternity should smile on Jacob, and frown on Esau, and that before they had done either good or evil, that the one should become כל' חמרה *vas desiderii* (ὡς εἰς τιμὴν), and the other כל' לחפץ *vas* (ὡς εἰς ἀτιμίαν), that God should break open the heart of a rebellious sinner by his efficacious grace, and deny sufficient aid to one that hath improved his present strength far better; that he should shine out only upon some few spots of ground with the light of the Gospel, and shut up the rest in palpable darkness; that he should suffer his dearest children to be wronged and insulted o're, when wickedness in the mean while triumphs securely: these and many such like are *anigmata providentiae*; we see in this glasse darkly.

Fifthly, *In speculo fidei*. Here we see δι' ἐσώτηρου, for faith is a sure perspective glasse, by which Abrahams aged eye saw Christs day though afar off; and the rest of the Saints πρὸς δι' ἰσότητος τὰς ἐπαγγελίας, they saw them at a distance, and yet embraced them: a glasse by which Moses saw him that was invisible. It is *speculum coloratum*, & does *imbueret objectum colore suo*: it can see a mercy in a judgment, and deliverance in a captivity, help in an exigency; and promises they are faiths glasses, & they speak as the looking-glasses in the Greek Epigram, ἢ μ' ἐσθ' οὐκ ἐγώ σε, if you look on me, I look upon you; if you apply me, I belong unto you.

And yet we see here but darkly: for faith it self (not to speak of those many doubtings & wavering; those rollings and inquietations of Spirit that accompany it: for many cannot reach to assurance, few attain to a plerophory,) is opposed to vision, 2 Cor. 5 7. διὰ τὸ πνεῦμα περιπατοῦμεν, ὃ ἐστὶν διὰ ἔσθ' . we walk by faith, and not

by sight, & non per aspectum. Faith, as it lives in the mount, (for in the mount will the Lord be seen) so it dies in the mount too like Moses, it never enters into the land of promise; for it had its Canaan here, *A land flowing with milk and honey.*

Sixthly, *In Speculo Sacramentorum.* Such great and transcendent mysteries as the apprehensions of Angels cannot reach unto, are here presented to the senses.

Baptism, that's a Looking-glass where the first beam of Gods favorable countenance shews it self, the first expression of his love to a sinful creature. The laver under the Law was made of Looking-glasses; and the laver of regeneration under the gospel is its self a Looking-glasse, where you may see a God in Covenant with you, and yet he does not shew himself with a spreading and immediate ray, but onely in a sacramental reflex: and Baptisme, though it be stiled *τυμπανος*, yet we see in it but darkly, in a riddle, much like that of *cælum in tribus ulnis*. You may see heaven in this well of salvation. As it was used by way of immersion, there was a riddle of the Resurrection; as by way of sprinkling, there's a riddle of sanctification. You would say. It were no wonder if I should tell you the *Infant* sees in it but darkly; I, but who is there of *riper years* that looks on this glass, or makes any use of it? Who is there almost that spends a thought upon his Baptism?

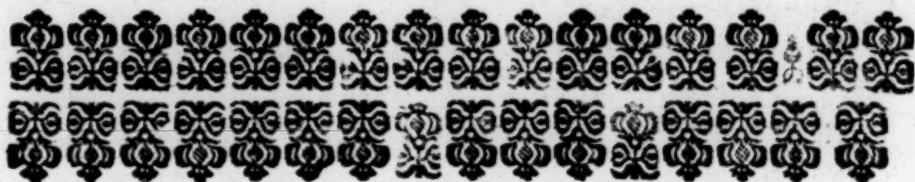
And as for the sacrament of the Lords Supper; why, here's a glasse that Christ left with his dear Spouse when he went away from her, in which she may still see his face and be mindful of him. *Τὸ ἐν τῷ αἵματι τοῦ κυρίου*, *Do this in remembrance of me,* and *do it to put me in remembrance of you:* for *ἐν τῷ αἵματι τοῦ κυρίου* includes both. There is mutual aspect, and reciprocal glances between Christ and a believing soul in the Sacrament. Christ looks upon the soul with a gracious eye, and the soul looks upon him with an eye of faith. And here are *enigmata convivalia*, like that of *Sampsons*, *Out of the strong comes sweetnesse.*

And thus we have shewn you the severall glasses through which we see but darkly. There remains the *visio recta*, a sight of God face to face, to know as we are known. But this hereafter.

READER,

What this to know as we are known should be,
The Author could not tell, but's gone to see.

FINIS.



T H E
VVorth of Souls.

Math. 16. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?



Our Saviour in the foregoing words had told his followers, that if they meant to be Disciples, they must take up their cross and so must follow him. They must be willing to part with all things here below, if he should call for them; they must be content to trample upon all relations, for the love of a Saviour, if they stand in competition with Christ; they must be ready to lay all creatures and creature-comforts at his feet. Now because this might seem somewhat an hard task, and not so easie and Evangelical a yoke as he had promised them: In these words he begins to sweeten his commands, and to shew the reasonablenesse and equity of this, that he requires of them. You may well part with other things, for this will be a means to save your soul.

Now says he, if you could grasp the whole world, and if you had it all in possession, and should lay it down all onely for the winning of a soul, you would have no great cause to complain. Whereas if you could embrace the present world, and could gain
 it

it all; nay, if there were more worlds for you to enjoy, and if you could have them all onely for the losse of a soul; you would have no great purchase of it. *What is a man profited?* There's a plain *αἰσίου*, in the words more is meant, than is spoken: You would be so far from having any profit, as that you would have the greatest losse that is imaginable, the greatest damage and detriment that such a creature is capable of. You would have changed gold for drosse, and pearls for pebbles, *χρυσὴν χαλκὸν ἐμπυβὴν ἐργασασίον.*

Now our Saviour in these words, does as it were, take a pair of ballances in his hand, the ballance of the Sanctuary; and he puts the whole world into one scale, and the soul of man in the other. This little sparkle of Divinity in one scale, and the great Globe of the World in the other. And the soul of man, this spiritual being, this heavenly sparkle, it does mightily out-weigh the great globe of the world, the vast bulk of water, the huge fabrick of the Creation. The world tis weighed in the ballance, and tis found too light.

In the words you have these two things very considerable.

1. That absolute worth and preciousness that is in the souls of men, which is strongly imply'd and envolv'd in the words. *D. The souls of men are exceeding precious.*

2. A comparative preciousness, which is most directly and expressly laid down in this, in respect of the whole world besides, *D. One soul tis more worth then a world.*

For the first. The souls of men are very precious.

The preciousness of the souls of men will easily appear from these four several heads of Arguments.

For though all men, or most men that know what a soul is, will easily grant that their souls are precious enough; yet they don't attend to those several respects in which they are thus precious, much lesse do they take notice of those several results and consequences that flow from it.

Now this absolute preciousness and worth of a soul, does thus shew it self.

(1.) From the several excellencies of the soul it self.

There is a fourfold excellency in the souls of men, which speaks them choice and precious.

1. 1. The excellency of their *Original*; they are of a noble descent, they

they came from the Father of Spirits, from the Father of Lights. God lights up souls in the world; they bubble forth from that fountain of Spirits, that spiritual Essence. They are the breath of a Deity, God breath'd into man a living Soul. They are a beam of the glorious sun, God beam'd into man a glittering soul. The body indeed twas rais'd out of the dust, we dwell in houses of clay, whose foundations are in the dust. But the soul twas of an higher and nobler Original. Yet there is a great deal of cost bestow'd upon the body, much Embroidery and Needle-work in that. *I am admirably made, I am curiously wrought, I am wrought with a Needle*, saies the Psalmist, *acu pius sum*; he speaks it in respect of the choice and elegant composure of mans body, much needle-work in that; and then that's but the sheath of the soul, the casket for the Jewel to lie in. The Soul tis like the Queens daughter in the 45. Psalm. *Her cloathing is of needle-work, and she is all glorious within*. Now all the workmanship that is bestow'd upon the body, is only that it may be serviceable to the soul, that the soul may *benè habitare*, that it may be a fit Tabernacle for the soul to dwell in; that the soul may say, *Tis good for me to be here*.

The body 'twas rais'd out of the dust, but the soul sprang from heaven: 'twas *צמח מן האדמה* *ἐξ ὕλης*, a bud of Eternity.

And truly that the souls of men should now be *ex traduce*; it does somewhat degrade them from that height of excellency that belongs to them. I know that question's full of briers and thorns; but yet we may very well say thus much, that some Scripture-passages favour and countenance this most, that God still breaths into men living souls, that they flow immediately from him in a way of Creation, and that the soul and body do still differ in their *Original*. That's the first, the *excellency* of the souls *Original*.

2. The excellency of its *Operations*.

Do but look upon the several workings of the soul. Consider the several Layings out of the soul, and you'll see they have worth in them. Do but view the wheels and motions of the soul, the several faculties and employments of them, and you'll see they are all choice and precious.

What should I tell you of the Understanding crown'd with Beams, compass and surrounded with Light; of the Will sitting like

like a Queen upon her Throne, and swaying the Scepter of Liberty in her hand, with all the affections waiting and attending upon her.

There's a five-fold excellency in the workings of the souls of men.

1. The workings of the soul are *quick and nimble*. Material beings more heavily. Matter clogs them, and duls their motion. They go like the Chariots of *Pharaoh* in the Red-sea; but spiritual Beings, they move freely and presently, like the Chariots of *Aminadab*, they run with a cheerful spontaneity. What quicker than a Thought? what nimbler then the twinkling of an intellectual Eye? 'Tis true, there is a weakness and irregularity in the souls motions, when its best workings are too flitting and desultory, too gliding and transient; but take the soul as tis regular and orderly in its motions, and then the freeness and presentness of its working; tis the high priviledge of a spiritual Being: For God, that is a pure Spirit, is omni-present in his motions. And the Angels, that are ministring Spirits, make hast of those glorious errands they are sent about: The wings of the Cherubims fly very swiftly. And the souls of men, that are next in motion, as they are next in Being; they do the will of God on earth as tis done in heaven, with such freeness and alacrity.

2. They are *vigorous, and indefatigable*. The wings of the Cherubims are not weary with flying, nor are the wheels of the soul weary with going; the sparklings of the soul never vanish, but every motion has immortality stampt upon it. Spiritual Beings in all their motions are never weary, nor out of breath. But material Beings, as they are dull and sluggish in their motions; so they are faint and languishing. The Body, that's soon tyr'd. And yet (which is worth the observing) onely animate Beings are capable of weariness: The Sun is not weary with shining, but is alwayes ready like a Giant to run's race; nor the fountain is not weary with flowing, but the bird is presently weary with flying. Onely animate Beings are weary, not by vertue of the soul, but because the body can't keep pace with the soul. Thus many times the string breaks; when the Lutanist is not weary. *The Spirit is willing, but the flesh is weak*. The soul would fain be working, when the body is not serviceable. That which wearies the soul most, is to be quencht in its motions, to be dull'd by an earthy

earthly body, by the interposition of that to be clouded, to have its wings clipt, so that twas said of that noble Platonist *Plotinus*, that he to liv'd *ὡς ἀνθρώπου ἐν ἐσχατῇ* in he was loth to be in the body, as others were loth to be in prison, as if he had cry'd out with the Apostle, *O who shall deliver me from this body of death!* And therefore the souls of just men made perfect, that are set at full liberty, they are never weary in their workings, never weary of praising God, never weary of singing Hallelujahs to him.

3. *Vast and comprehensive.* All beings they are within the souls Horizon. What can't it grasp in its thought? what can't it take in its eye? It can take in the several drops of Being, and it can take in much of the Ocean of Being. I deny not but some men have such narrow and contracted souls, as they can commerce with nothing but outward and drossy objects; they can scarce have a wish, thought, mind onely earthly things; their Corn, and their Wine, and their Oyl. But this onely shews their souls degenerated from their native perfection, from their primitive glory. For the soul of it self is more large and spacious, and scorns to be bounded with material objects; it self is a spirit, and so it delights more in spirituals. Nay, it wont be bounded with real objects; it will set up Beings of its own, *Entia Rationis*, Reason's creatures; such as the hand of Omnipotency never gave a real Being too.

And then the desires of the soul how vast are these, and comprehensive? the soul can quickly open its mouth so wide, as that the whole world can't fill it.

4. *Self-reflexive and independent* upon the body. And these indeed are the choicest and most precious workings of all, the very flower and quintessence of an immortal soul. When the Soul shall sit judge upon its own actions; when it shall become *Speculum sui ipsius*, view its own force, bid the body farewell, and even here become an *Anima separata*, withdraw and retire it self to its Closet-operations, to its most reserv'd and Cabinet-counsels. I could at large shew the excellency of these workings in several respects, but that I must hasten.

5. The workings of the soul are *secret and undiscernable*. The creatures eye cannot pierce them. *Who knows the things of a man, but the spirit of him that is in him?* The Devil can't tell

the thoughts of men; at most he has but a guess and shrewd conjecture, unlesse they be such as are of his own casting in: he has reason to know these, for they are his own.

If men had *feneſtrata pectora*, there were scarce any living in the world. What mutual rage, and envy, and malice, and heart-burnings would they then behold? Yet lest men should abuse this priviledge, and from hence take liberty to sin, God often puts them in mind of this, that he searches and sees the heart: tis his great prerogative, and he is greater than the heart, than the soul, he knows all things.

This is the second particular, the *excellency* of the souls *Operations*.

3. The excellency of its *Capacity*. Do but consider with your selves, what a reasonable soul is capable of. Tis capable of the image of God. The Soul, it has his Superſcription, *In the image of God made he him*. Now there's little or nothing of Gods image to be seen in the body; for God is a Spirit, and so stamps his image upon the spirits of men. And here indeed are some shadowings out of himself, some faint and languishing representations of a Deity. The Soul tis made in the image of God, and tis capable of such stamps and impressions as God is pleas'd to put upon it. Tis endow'd with reason, the apple of the souls eye. Tis capable of knowledge, of learning, of all the advancements and ennoblements of reason: but what should I speak of these, this will seem to some in the world no great matter, as good be without them, or it may be better in their fond esteems; well then, tis capable of grace, and glory; sure they wont slight these too. Tis fit to be a companion of Angels, to bear them company to all eternity. Nay, tis capable of communion with God himself, they are the friends of God. The souls of men must make up a Church for him. They are fit to be the spouse of Christ. Tis the Apostles phrase, *That I might present you Virgin-souls unto Christ*. They are capable of such things, as *neither eye has seen, nor ear heard, nor ere enter'd into the heart of man to conceive*: the Soul it self cannot conceive, what great things a Soul is capable of. Though the workings of the Soul were more vast and comprehensive than they are, yet they can't reach them.

4. The excellency of its *Duration*. Do but think upon this a while; how it shall run upon a line parallel to eternity. The body

body indeed, tis soon resolv'd and crumbled into its first principles. *Dust thou art, and to dust thou must return.* But the soul returns to God that gave it. As it did not depend upon the body in some of its workings, so neither does it depend upon it in its Being. Tis a very remarkable speech that of St. John to Gaius; *I wish (sayes he) that thy body prosper, even as thy soul prospers.* For most men in the world we might very well invert the wish; we wish their souls prosper'd, even as their bodies prosper. But Saint John speaks it, of a lively and vigorous Christian, strong in the faith; *I wish thy body prosper, even as thy soul prospers.* For many times you know, in an aged and decay'd body, you have a lively vigorous soul; Old men are most famous for wisdom, *Nestor* is for counsel: in a languishing and consum'd body, you have many times a flourishing and well-complexion'd soul. Men of the *liveliest* souls, are not alwayes of the strongest and goodliest bodies, none of the *longest* Lives. Sometimes the soul is so acute as that it cuts the sheath of the body asunder. Sometimes the Lutanist scrues up the strings so high, as that they crack immediately. Many times the Soul is in the full, when the bodies in the wane.

That which we usually call a lightning before death, some think tis but the Souls finding of its former liberty, that's now to be loosen'd from the body, to be enlarged and set out of prison; and that makes it so cheerful. To be sure there are (at least) strong & pregnant probabilities of the soul's immortality to a natural eye, to a philosophical eye with common light: And they that tell us of the Souls mortality, we may very well question, what manner of souls they have; to be sure, as the Psalmist speaks, *They are become like the beasts that perish.* Others are so far in love with the souls immortality, that they would have every soul immortal; sensitive and vegetative souls. But it shall suffice us that the souls of men are so, and this is the fourth *excellency* of the souls of men; the *excellency* of their *Duration*.

And this is the first head of Arguments by which you see the preciousnesse of a Soul, from the several *excellencies* of the soul it self.

(2.) If you would know the worth and preciousness of a soul, Consider what value & esteem they put upon it, that are best acquainted with the worth of it, This is one of the wisest and surest

wayes, to know the worth of a thing; to consider how they prize it that best know it.

See then how they value souls, that know them best.

I. *God himself*, the creatour of souls, 1. The Father of spirits; He must needs know the worth of souls, for he made them, and he weighs the spirits of men, he has often put them into the balance, and he knows the worth and weight of them. Now see how he esteems them; He has laid out his thoughts from everlasting, for the bringing in of some souls to himself: He has pickt them out as his Jewels. The counsels and contrivances of heaven have been spent upon them. Now do you think that God would lay out his thoughts upon them from everlasting, unlesse they were very precious?

II. *Jesus Christ*, the great purchaser of souls, he bought them, and so must needs know the worth of them. It was no ordinary price that he paid for them neither; *You were not ransom'd with corruptible things, &c.* No do you think that Jesus Christ would have laid down his own life, spent his own precious blood for them, except they had been very precious? There's nothing that does speak the worth and excellency of a soul, than what was laid down for them to redeem them. And these words in the Text are the words of him that bought Souls; the words of Jesus Christ himself, the great Redeemer of Souls, he tels you, that one soul is more worth than a world.

III. The *Angels*, they are spirits themselves, and so are more acquainted with the nature of Spirits than we are. See how they esteem them.

1. The *good Angels*, what care do they take for Souls? They are ministering Spirits for the good of souls. They pitch their Tents about them, they have charge of Souls; they rejoyce at the conversion of a Soul. Heaven is always full of joy, brimfull of joy; but it runs with fresh joy, when a Soul is brought in to a Saviour.

2. The *Evil Angels*, those great plunderers of Souls, those black and damned Potentates of Hell, the Devils, these know the worth of souls too well.

For (1.) What variety of temptations have they for the beguiling of a soul? How many thousand hooks and baits for the catching of a Soul? How many designs and stratagems for the
ruining

ruining of a soul? what ambushes & underminings for the undoing of a soul? how does he spread abroad his nets, and fill the world with snares for the entangling of a soul? what Serpentine windings and workings, what depths and methods of deceit, what flatteries and insinuations, and all for the deluding of a Soul?

2. How does he rage when a soul is pluckt out of his paw? The whole legion of them is in an uproar and commotion, when they have lost one of their prisoners, they look upon it as a great losse

3. How does he envy Jesus Christ, the saving of one soul? How does he think souls too precious for him? If all the powers of darknesse could hinder it, there should not be one soul translated out of their Kingdom.

4. How does he glory and triumph in the conquests of Souls? If hell were capable of joy, it would have it then, when souls are captivated by this Prince of darknesse. These are his *spolia ampla*, the goodly trophy's and monuments of his victory.

5. How many factors and agents does he imploy to bring in souls to his kingdom? how many are serviceable and instrumental to him? and how does he go up and down like a roaring Lion seeking whom he may devour? Do you think he would take so much pains about souls, if they were not worth it?

6. In his formal contracts, he does not stand long a cheapning, hee'l give them what they ask, he knows he cant outbid himself. A soul is worth more, he knows, than he has to give for it.

7. How does this torment him, that he is in a chain, and can do no more hurt to souls? that there is an hook in this Leviathan, that he is restrain'd and limited so as that he cannot have his will of souls?

So that by all this you see, the *evil Angels* the Devils know the worth of souls too well.

And this is the second head of Arguments, by which you see the preciousnesse of Souls, &c.

3. Arg. Because *other things are precious* in reference to the soul. The worth of the soul puts a lustre upon other things.

1. Precious *faith*: why is that so precious? because tis for the saving of a precious soul; tis such a radical and essential Grace,

[We

[We believe to the saving of the soul.]

2. Precious Promises; why are they so precious? because they are for the welfare of a precious soul. Cordials to revive a fainting soul; balm for the healing of a wounded soul; restauratives for the recovery of a languishing Soul.

3. Precious Ordinances; why? but because God does here in especial manner display himself, and reveal himself to souls; He gilds them with his own glorious presence; they are the wells of salvation, out of which souls must quench their thirst.

4. Precious Ministers; why such a lustre upon that Calling more than upon others? why they so honourable, but because they are more immediately conversant about souls? The converting of souls, that's the crown of the Ministry; *You are my Crown, and my Joy*, says Paul to his converted *Philippians*. No wonder then if contempt be pour'd out upon the Ministry, if once they come to neglect souls; if *Cura Animarum* be made but a slight business. But *they that convert souls to righteousness*, says the Prophet Daniel, *they shall shine as the stars in the Firmament*, they shall have a more bright & massy Crown, answerable to a greater degree of service.

4 Arg. If you would still see more clearly the worth and preciousness of souls, do but consider the variety of Gospel-dispensations in respect of souls.

1. Those many invitations that are made to souls to come into Christ, that sweet Rhetorick, those strong motives, those powerful persuasions, those precious wooings and beseechings of them. *We beseech you by the mercies of Christ*, by the bowels of a Saviour, *we beseech you, as if God himself should beseech you to be reconcil'd unto him*. Do you think there would be so much wooing and beseeching, if they were not very precious? Do you think the Spirit himself would so intreat, do you think the Holy Ghost would be so importunate with them else? Nay, these souls are so precious, as that he will have some for himself; he will take no denial, no refusal; Go and *compell* them to come in.

2. Consider those sad Lamentations that are made when souls will trample upon their own mercy; as Christ speaks to *Jerusalem* in that passionate strain, and dips his words in tears; *O Jerusalem, Jerusalem, &c.* This great lamenting shews that tis the losse of a precious thing.

3. Know,

3. Know, that the *World is kept up* for this very end, for the bringing in of some souls for a Saviour. Do you think that God is at this vast cost and expence in maintaining this vast fabrick of the Creation, onely for men that oppose him, and provoke him, and violate his Laws? No, tis for the gathering of his Jewels, for the binding up some precious Souls in the bundle of Life. If 'twere not for this, the very pillars and foundations of the world would crack asunder.

4. Think upon the great *Preparation* that is made for the entertainment of souls: how that Christ is gone to prepare a place for them. What treasures of love and sweetnesse, what heaps of joy are stor'd up for them? what a weight of Glory? what Crowns? what Thrones? what glorious and unexpressible, and unconceivable Priviledges shall they then enjoy?

Thus by all these several Arguments you have seen the worth and preciousnesse of souls.

Use 1. And now when we consider the worth of them, we might even take up this sad lamentation; *How is the gold become drosse? how is the most fine Gold chang'd?* The precious souls of men that were purer then Snow, ruddier than Rubies, more polisht than Saphirs in their first Original; now their visage tis blacker than a coal. How are they become the reproach of him that made them, the Bodie's slaves, the Devil's captives, the scorn of every lust and temptation. Nay, you might even melt and dissolve into tears under this sad and serious consideration, that so few of those precious souls shall be saved; that there are so many of them that drop into hell irrecoverably. And though there be a generation of men in the world that will never go over this narrow bridge, unlesse they put on Spectacles, that so they may tumble in more Artificially: men that lay down such large and reaching principles of so vast a latitude, as that they scarce make it possible for any to be damn'd: men that widen the narrow gate in their own apprehensions; yet God has reveal'd his mind expressely, and tis the constant voice of the Gospel it self, that there are but few of these precious should be sav'd. And, which is more, that as for men of the rarest and most admirable endowments, of the choicest accomplishments, men of most orient and glittering souls, there are fewer of these than of others. *Not many wise, &c.* And yet all this comes not about because of
any

any want of Gospel-provision: not but that there is balm enough in *Gilead*, oyl enough in that horn of salvation; not but that there are abundance of bowels in God, which yearn towards the precious souls that he has made; but because men refuse his goodness, and abuse his mercy; imprison his truth, and shut it up in unrighteousnesse.

Now when men are told of the worth of their souls, when they are put in mind of their preciousnesse again and again, when they have all means for the welfare of their soul, and when they are directed in the ways that tend to the saving of the soul; when they are convinc'd that such and such lusts fight against their souls; and when they know that the present season of grace is all they are sure of, for the welfare of their soul; if they shall stubbornly refuse their own mercy, and wilfully and violently rush into their own ruine; though their souls were ten thousand times more precious than they are, yet they perish deservedly.

Use 2. Me thinks therefore at length men should come to such thoughts as these: Tis time now to provide for our own souls, Tis time now to build for Eternity: *Tanquam semper victuri*. If he that does not provide for his own house, is worse then an Infidel; then surely, he that does not provide for his own soul is little better. Yet how many are there in the world, that live so as if they had no souls to save? Many that take no notice of their own souls. These are spiritual Beings, and run not into their outward senses, & so they never mind them. These mens souls are so dark, as they cannot see themselves. Others that do take some little acquaintance with their own spirits; yet how do they leave them in a rolling and fluctuating condition; how do they venture Eternity? upon what strange uncertainties do they leave a precious soul? as he that was ready to die, said, *He should know by and by, whether the soul were immortal or no*; that was all he made of it. Or as that other, that complemented with his soul, in that sporting language,

Animula vagula, blandula,

Quæ tandem abitura es in loca?

And yet tis an impression engraven upon every Being with a pen of Iron, and with the point of a Diamond. Nay, tis a *ῥήμα* *ὑπογραμμένον* stamp upon every Being by the finger of God himself, that it should look to its own preservation, to the maintaining of it self:

So

So that tis matter of amazement and astonishment, that the souls of men being such precious Beings, should look to their own welfare no more: And it can be resolv'd into nothing else, but into that same first & grand Apostasy from their God, the fountain of their life and happinesse. When they lost their God, they lost themselves; and when they fell off from him, they Apostatiz'd from their own Essence. And now they mind the body, and take care for things here below, and neglect themselves. If there be any that can repair the ruins of Nature, or that can wrangle a little for mens estates, these shall have honour and esteem in the world, and the things of the world at their command: but they that take care only for souls, these must live upon meer benevolence; as if the Ministers of the Gospel were nothing indeed but souls, as if they were properly Angels, that must assume a Body, and deliver their message, and then must disappear. This does strongly convince that men prize their bodies and their goods above their souls; because men of such employments, Lawyers and Physicians these find better entertainment in the world, than the Ministers of the Gospel.

Hence it is also that men neglect the seasons of grace, opportunities of mercy, advantages for their souls, which they would not neglect in other things. The Sabbath, the market-day for souls, how is it slighted, prophaned? yet the Sabbath was made for man, for the soul of man chiefly, for that is the chief of man. And yet God has us'd very strong and powerful means to engage men to seek the welfare of their own souls. For out of his own infinite love and goodnesse he has by a strict connexion, knit and united his own glory, and the salvation of souls together: He has wrought *Israels* name in the frame of his own glory. That whereas now if these two were sever'd, a man were bound to seek the glory of God, before the salvation of his own soul. For though the soul be very precious, yet the glory of the Creatour of souls is infinitely more precious. God therefore out of the riches of his grace, has so joyn'd these together, as none can put them asunder. He that seeks the glory of God, does by this promote the welfare of his own soul; and he that seeks the saving of his own soul, does in this advance the glory of God. He that seeks the one, must seek the other also.

Use. 3. If the souls of men be so exceeding precious, then ad-

mire the goodnesse of God, that does not leave them in the power of men.

1. Some souls, the souls of his own people are so precious, as that he wont leave them in their own hands. You know how *Adam* dispos'd of his own soul, when he had it in his own keeping. And such men as are left to themselves, you see how they lay out their souls. But God has laid up some precious souls in a safe and sure hand; they are laid up as a rich *Depositem* in the hand of a Saviour, and they are kept by his Almighty power through faith unto salvation.

2. Souls are so precious, as that he wont leave them to the disposing of other men. He keeps these Apples of his eye under the lid of his own providence. The sword of an enemy can reach but the sheath of the body. An enemy though never so fierce and furious, can but cut the sheath of the body asunder. *Fear not them that can kill the body*, and that's all they can do, &c. Yet such is the fury and implacablenesse of men, as that if they could reach the soul, that should be the first they would strike and wound; and they would damn other mens souls as surely as they do their own. As that desperate *Italian*; that having an enemy of his at advantage threatned to kill him, unless he would curse & blaspheme & renounce his Religion; that foolish man too covetous of a frail and fading life, yielded to him; but as soon as he had ended such blasphemies as were prescrib'd him, the other stabs him presently, and then triumphs & and applauds himself in his bloody victory: O, says he, tis a kindly and delicate revenge, O, tis an orderly and methodical revenge, first to damn the soul, and then to stab the body. You see what the rage and fury of men would reach unto; but that God has set souls, *ἡ ψυχή*.

3. And therefore thou that wilt trust him with thy precious soul, wilt not trust him for things here below? Wilt thou trust him for Eternity, and not for a moment? Wilt thou trust him with the Jewel, and not with the casket? wilt thou trust him for thy Soul, and not for thy body, thy state, thy name? Think upon our Saviours argument; *Consider but the lilies of the field*: they that have but vegetative souls, two or three removes off from matter: *They neither spin nor toile*: why shouldst thou then have spinning and toiling thoughts? will he not much more take care for thee?

Use 4. See here the top of Antichristian fury; his cruelty to souls, as if the souls of men were Antichrists slaves, to be hurried up & down at his pleasures as if an heap of precious souls were but Antichrists foot-stool, for him to get up to his throne by. Consult but with that place in the 18. of *Rev. v. 12, 13*. You'll see there that Antichrist trades there in very rich and costly commodities, *Gold, Silver, Pearls, Purple, Silk, &c.* But amongst the rest, he has one more precious than ordinary, and tis a sure and staple commodity that he trades in, & tis in the *souls* of men. And that which bespeaks the ruine of Antichrist, and cries aloud to that God to whom vengeance belongs, and 'twill pour out the very dregs of the vials upon him; his deluding of souls, his imposing upon Souls, his multiplying the bricks, putting out the eyes of souls, making them grind at his mill, to go round in an implicate faith, and like his slaves, he buyes them and sels them at his pleasure. The blood of souls is the paint of that same spiritual *Jezebel*, and the scarlet of the Babylonish whore; tis double-dy'd in the blood of Saints.

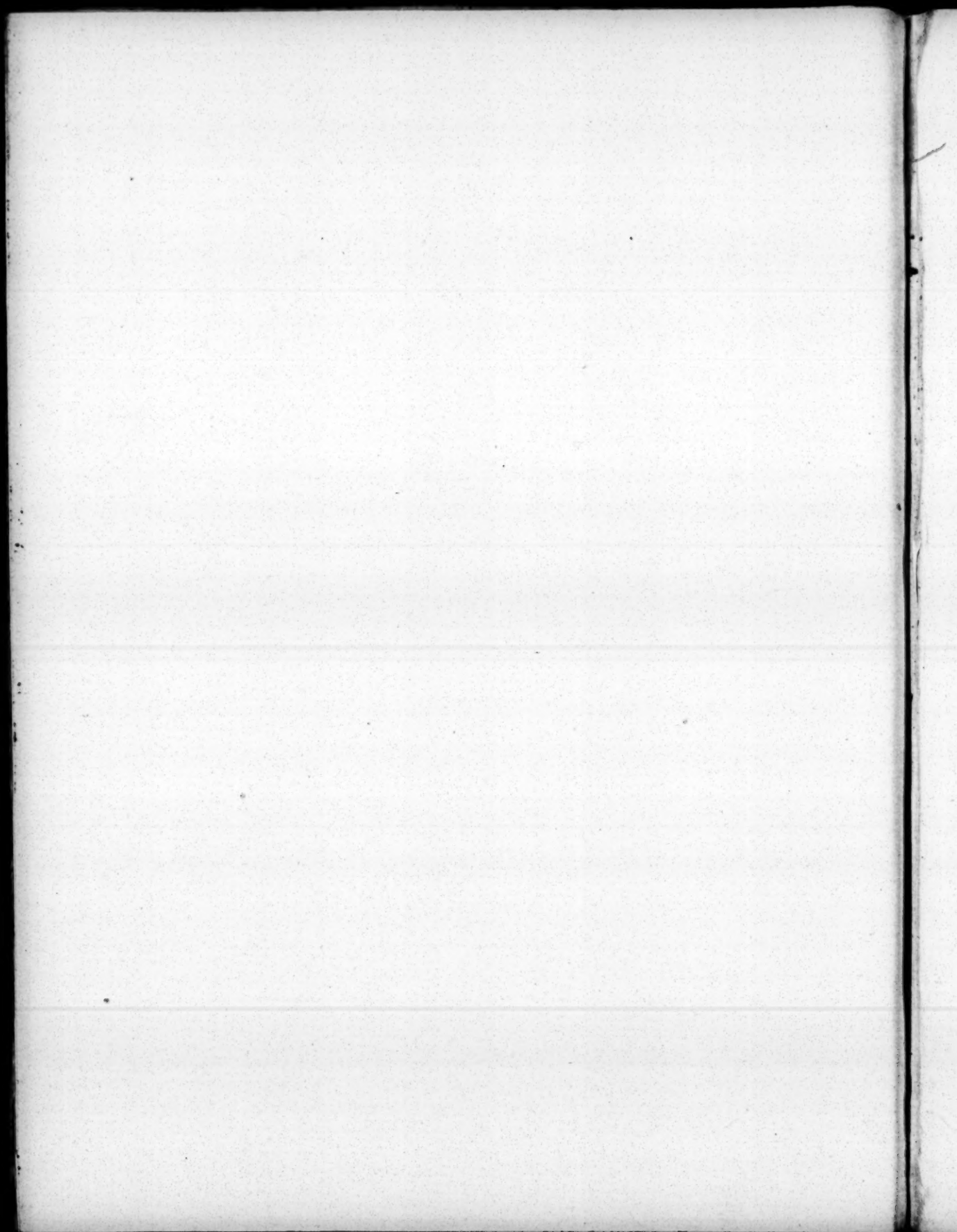
Use 5. This speaks aloud to the Prophets, and sons of Prophets; that they would lay out all their golden talents and precious opportunity for the welfare of souls; not onely their own souls, but for the souls of others too, to be men of publick influence, to spread light abroad in the world. Tis the strongest expression of love you can show to a Saviour; *Peter, lovest thou me? feed my sheep, feed my lambs:* Let this be a token of thy love, and sign that thou lov'st me. Does not it pity you to see so many precious souls famisht for want of the bread of life? so many ignorant souls rushing upon their own ruine for want of light; so many souls poison'd with unsound doctrine & strange opinions; so many unstable souls beguil'd by rude & illiterate men that torture the Scriptures, and feed men so, as if non-sense were the only *Nectar* and *Ambrosia* for immortal souls to live on. Don't you see how thirsty souls are, that they will drink in muddy waters? had not they rather, think ye, drink in pure and crystalline streams? Do they take in Errour so fast, and would not Truth be more pleasant to them? You are the hope and the expectation of souls; if you should frustrate and disappoint them, whither should they go, or where should they betake themselves?
Where

Where shall the thirsty soul go, unlesse the fountain afford it some streams? where shall the new-born soul satisfie it self, unlesse the breasts afford it sincere milk? How shall the wandering soul find out its way, unlesse the Seers and watchmen be pleased to to direct it? How shall souls be season'd with grace, if the salt it self be unfavoury? If the eye be darknesse, how great must the darknesse be? O lay out your selves so, as that thousands of souls may blesse you, and have cause to blesse God for you. *Truly the Harvest is great and precious, and the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*



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